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The CHRISTIAN CENTURY

A Journal of Religion

How Far May the Church Go?

A Catholic View of the Social Function of Religion

By J. Elliot Ross

The Vanishing Dry Press

An Editorial

R. O. T. C.—A Waster of Youth

By Edward M. Freeman

Handmaidens of Hollywood?

By Elaine Goodale Eastman

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The CHRISTIAN CENTURY

February 25, 1931

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The Office Notebook

So far as we know, Dean Freeman, of the University of Minnesota, is the first educator to raise the question about college R. O. T. C. training, which will be found in his article on page 266. And it seems to us to be a very fundamental question. What the dean does is, we suppose, what deans are always supposed to do but what, in connection with this matter, they seem never to have done. He looks at the R. O. T. C. as part of a curriculum and asks whether, as conducted, it fulfills its proper purpose.

Leaving aside all moral and psychological and similar considerations, the dean says, "Here we have the R. O. T. C. as a part of our curriculum in a land-grant college. All right; what is it here for? To train our students to bear their share in the defense of the country. And, presumably, to make them more productive citizens during the period when there is no defending to do. Does it do this? Or is this thing that we call R. O. T. C. training really a way of taking magnificent human material, which might be of incalculable value to the army and nation in a time of crisis, and throwing it away on a species of drill that is of value only for the non-technically trained who must supply the cannon fodder?"

In other words, Dean Freeman accepts all the premises of the advocates of military training in the colleges, and then applies the tests of common sense and sound educational method. What will other educators have to say about his conclusions? And what will the army?

Father Ross, in trying to give a Roman Catholic's viewpoint on the vexed question as to how far the church is justified in resorting to social and political action to secure its avowed social aims, uses the human method of telling how he has answered in his own practice. His article is marked by a charming frankness and awareness of modern aspects of the problem. But one can hardly help feeling that the solution—to use a word which Father Ross disavows—is a little over-simplified, and that he need not have gone quite so far into the suppositious to discover a live issue by which to measure the rightness or wrongness of church activity. There was, for example, the recent avowal of the National Catholic Welfare conference of its potency in inducing congress to kill the bill to establish a federal department of education.

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EDITORIAL

WHAT may prove to be one of the most historic of meetings is taking place in Delhi as these words are written. Mahatma Gandhi, leader of India's nationalists, is negotiating there with Lord Irwin, the viceroy. The one represents the national aspirations of almost a fifth of all mankind—aspirations that have found expression in one of the strangest yet most determined revolutionary uprisings ever known. The other represents the power and sense of responsibility of the world's mightiest empire—an empire that cannot help wondering whether the loosening of its bonds presages its coming dissolution. Yet the two men have in common a belief in the supremacy of spiritual values. They can come much closer to talking each other's language than might be expected in any meeting between western statesman and eastern mystic. Their conference thus opens auspiciously. Lord Irwin, by promising a general political amnesty, has gone a long way to persuade India of Britain's eagerness for a settlement and readiness to make real concessions. And Gandhi, by going directly to the viceroy, has shown that he cannot be intimidated by the intransigent elements in the congress party. If the conference succeeds, a new day will have dawned in international statecraft.

Gandhi Meets Lord Irwin

The President on Lincoln

MR. HOOVER, as is the custom of American statesmen when speaking on February 12, found in the career of Abraham Lincoln a text from which to preach his own sermon on the philosophy of American government. The sermon followed much the lines that Mr. Hoover has laid down before. It glorified America as a nation whose "social ideal is equality of opportunity and individual initiative." It called for increased national reliance on "self-help and cooperation to solve as many problems as possible outside of government." It delivered heavy blows against centralization of government and declared that "where people divest themselves of local government responsibilities they at once lay the foundation for the destruction of their liberties." All of which was, of course, only another way of impressing on the country Mr. Hoover's fear of socialistic tendencies in any form, his dislike of government control of commercial enterprises, and his still burning indignation against the senators who opposed him on methods of drought relief. But the appeal to Lincoln's career for a text was rather far-fetched. Surely Mr. Hoover must have felt that himself when, with the whole career to choose from, he could only muster up, as illustrations of the Lincoln virtues which he approved, Lincoln's advocacy of a high tariff, his advocacy of federal aid in state internal developments (an advocacy which, as Beveridge points out, helped mightily to push Illinois into virtual bankruptcy), and his advocacy of constitutional processes rather than nullification in dealing with unpopular laws. It takes a highly selective reading of Lincoln's career to see in it things such as these, and not to see that Lincoln was willing to go farther than any other President in our history toward setting up a virtual despotism at the central government when the wellbeing of the nation seemed to demand it.

Problems Too Large For the States

AS MIGHT have been expected, a portion of the wet press immediately jumped on Mr. Hoover's speech with loud cries of joy. If, said they, the President is so worried about the dangers which befall the liberties of the people when they shift the solution of their problems to Washington, so that they are "subjected to a remote bureaucracy, with its minimum of understanding and of sympathy," how can he defend his own position in favor of national prohibition? As a matter of fact, the President left plenty of room in his speech for a defense at precisely that point. He said that "since Lincoln's time many forces have swept across state borders and have become more potent than the state or local community can deal with alone, either financially or by

jurisdiction." Certainly one of those forces is the liquor traffic which, long before its final outlawry by federal legislation, had proved far too powerful for control by local communities or even states. But the same thing applies to other interests. Mr. Insull, for example, is as much concerned with the course of affairs in Maine as he is in Illinois. And as Mr. Insull and a few other controllers of the power industry combine their interests, they come to constitute a power, political as well as industrial, so gigantic that nothing less than the federal government can hold it in bounds. The drift toward centralized dealing with these large issues may have within it all the theoretical and philosophical dangers that Mr. Hoover's conservative soul perceives, and dreads. But that process, as he has himself admitted, has gained in momentum since Lincoln's day, and it will keep on gaining.

Movie Promises and Performance

READERS will remember, although the movie producers have apparently forgotten, that the latter signed a code of ethics last spring—a code to be observed in the production of pictures. Three months later the advertising men employed by these producers signed another code to be followed in the writing of advertisements for the movies. A comparison of items in these codes with a bit of recent movie advertising may be illuminating.

The Promise

"Obscenity in word, gesture, reference . . . or by suggestion is forbidden."

"Illustrations and texts in advertising shall faithfully represent the pictures themselves . . . vulgarity shall be avoided . . . salacious postures shall not be used."

The Performance

In a metropolitan paper, along with a picture of an actress in a salacious posture, this text: "Brilliant men, beautiful jazz babies—petting parties in the purple dawn—moonlight bathing in secluded nooks away from prying eyes. Midnight revels where dull care is swept away by the surge of unbridled pleasures. On with the dance—lithe young bodies hugging—toddling—shimmying—faces close together in the sweeping passion of a kiss—eyes glassy with towering ecstasies—youth—youth—the new generation is having its fling—and how!"

The picture thus described is a product of Paramount-Publix. The codes were signed by the official representatives of that corporation.

The Marines Begin To Pack Up

SECRETARY STIMSON has followed his reassuring interpretation of the Monroe doctrine, commented on editorially last week, by even more reassuring action. He has announced that the marines are to be brought home from Nicaragua. The process of withdrawal is to be gradual, and is not to be completed until after the conclusion of the Nicaraguan presidential election next year. But all marines on combat duty will be taken out of the country by the end of the present year, and those who are retained there for the additional months will be employed only as instructors in the school for officers of the national guard. The present marine occupation began in 1926. This decision to withdraw American troops from Nicaragua will prove even more effectual than Mr. Stimson's speech in winning back the confidence of our Latin neighbors. As a matter of fact, American speeches of good will have been under a heavy discount in Central and South America in recent years. Some of the finest speeches of the sort ever heard by our Latin neighbors were uttered by President Wilson and Secretary Hughes—the two statesmen who have been held responsible for some of the acts of the United States most bitterly resented south of the Rio Grande. The objective demonstration involved in withdrawing the marines from Nicaragua, coupled with the demonstration that has been given in Mexico during the ambassadorships of Mr. Morrow and Mr. Clark, will go far to convince the Latins that America's interest in reciprocal justice and good will is more than mere talk. Perhaps the sight of a few companies of marines marching down to a Nicaraguan dock, homeward bound, may even help to offset the effects of the high pressure sales trip which the British princes are now pursuing over the Andes.

The Pope Speaks to The World

WHAT the pope had to say over the worldwide radio hook-up would scarcely have seemed very important if the pope had not said it. He exhorted the Catholic laity to fidelity and morality, the hierarchy to diligence and to lives worthy of their high calling, the religious to "perfume with virgin fragrance the church of God" (the fragrance of the matrimonial estate being apparently of an inferior quality), infidels and dissidents to return to the fold, rulers to rule in justice remembering that all power is from God, subjects to "obey their superiors not as toward men but as toward God," the poor to gather the spiritual riches which are all the more accessible to them on account of their poverty, the rich to consider themselves as the ministers of divine providence. There was nothing particularly new or startling in all this. Neither was there in the interpolated form of the gloria in excelsis: "Glory to God and peace on earth where we (popes) are representatives of that divine Jesus the Redeemer whose coming announced peace." The vatican broadcasting station which was opened by that program was the gift of Signor Marconi, who introduced the pope to his radio audience. This audience was reported to have gathered in every civilized country—a demonstration of the international significance to which the radio has come even more impressive than the pope's rather routine words.

Four days after his broadcast, which was evidently designed for non-Catholic as much as for Catholic listeners, the pope made another speech—this time for home consumption—in which, according to press reports, he spoke with vehemence and implied strong criticism of the Italian government for permitting Protestant activities (in Rome). This followed "a campaign in the Osservatore Romano, the vatican organ, which has been attacking Wesleyan and American Methodist establishments in Italy." It is a pity that this was not included in the radio message. American Protestants would have been interested to hear the pontiff by his own voice denouncing Protestant work as mischievous propaganda. We seem to recall dimly that we have heard the word "bigotry" used in connection with the efforts of people of one religion to prevent those of another religion from enjoying the privileges which are open to them under the law.

Germany Demands Revision Of the Young Plan

IF THE rest of the world would only look at it, a revelation of Germany's present state of mind and future course of conduct lay in the three votes taken in the reichstag on February 12. When the communists proposed that Germany immediately cease making payments under the Young plan, the reichstag voted their proposal down by 314 votes to 58. When the peasants' party proposed that Germany immediately take advantage of the revisionary clauses of the plan, the reichstag was also in the negative by 247 votes to 124. But when the socialists proposed that a resolution be adopted declaring that Germany wants to have the Young plan revised at an early date and an international commission set up to establish the question of war guilt, the reichstag voted in favor with a majority that left out only the communists. What does this mean? Obviously, it means that Germany is not yet ready to take the irrevocable steps that might precipitate an immediate European crisis. This the two plans turned down would have done. To be sure, Hitlerites and other elements in Germany advise the nation, "Go ahead; stop paying; tell the other nations if they want to collect they can march their armies in and try it. It will soon appear that these other nations will do no such thing." But the vast majority of Germans are not ready to risk any such international complication. They feel, however, that the reparations payments are unjust because they are based on an interpretation of the causes of the war which historical research is making untenable. German diplomacy and statecraft, therefore, may be expected to focus for years to come on the demand for an international investigation into the war guilt question. Until that is granted, Germany will make just as much of an international nuisance of herself—short of actual repudiation of her obligations—as she can. After it is granted, she will expect the outcome of the investigation to destroy the legal as well as moral foundation upon which the whole reparations' structure rests.

Turning the Veterans' Bonus Into Cash

NOW it is up to the senate to deal with the question of the soldiers' bonus. The house has passed, by a vote of nearly ten to one, the bill authorizing immediate loans to the amount of fifty per cent of the face value of the certificates. It is predicted that the senate will concur in this action. Rapidly the way is being opened for pension legislation on a scale compared with which all previous pensions will seem ridiculous. In war-time the nation was assured that there could never be any pension scandals growing out of *this* war. We had learned from past experience. Now all soldiers' claims were going to be taken care of by "insurance." Then came "adjusted compensation," a bonus of a dollar a day for service in this country and a dollar and a quarter a day for service overseas, payable with accumulated interest twenty years after the passage of the act, five years ago. Now it is an immediate payment—called a "loan"—of half of the amount. We are getting on rapidly. The other half, plus interest, will scarcely amount to more than six hundred dollars apiece at the period of maturity for those who served through the war. That will not go far as a capital sum for those who are really in need at that time. Then the way will be quite clear for "pensions." The immediate reason for the present legislation is, of course, unemployment. But unemployment is by no means confined to the men who served one or two years in the war which ended twelve years ago. Nor is service to the country limited to those who have served in the armed forces. Shall we never come to a time when society's debt to those in need can be considered with reference to the relevant facts rather than with reference solely to irrelevant and incidental facts? And is our politics never to be freed from the curse of a "soldier vote"?

Meeting the Growing Problem of Ministerial Unemployment

THEOLOGICAL seminaries are producing too many ministers. This is the startling announcement emanating from the president of an institution which has had a long and honorable history in the training of preachers. President F. C. Eiselen, of Garrett Biblical institute, at Evanston, Illinois, has stated that hereafter admission will be greatly restricted. It is not merely a question of improving the quality of the candidates, though of course that is important, but also of reducing the quantity. It used to be innocently supposed that the "shortage of ministers" in any denomination could be determined by subtracting the number of ministers from the number of churches as enumerated in the denominational statistics; and of course by that method of computa-

tion there always was a shortage. But when the young seminary graduate went out to find and fill one of the two or three thousand vacancies which had been alleged to exist, his trouble began. The surplus churches turned out to be congregations of forty members, or thirty or twenty or any other number down to two, with a total budget for the year that would not pay the grocery bill of the most abstemious preacher for six weeks. That sort of church may count as one in the year-book, but it is not a vacant pulpit clamoring for a preacher. Many factors contribute to diminish the number of churches, chief among them being the abandonment of rural churches for which there is no longer a need, and the union of village and town churches which have hitherto maintained a precarious competitive existence. Both of these are beneficial influences. The Methodists have a keener conscience than most denominations about placing their preachers and it is natural that the movement toward restricting the number of ministers trained to the number that can be placed should originate among them. In some denominations ministerial unemployment is a serious problem.

Will China License the Opium Traffic?

REPORTS from Shanghai indicate that the nationalist government of China is being advised to deal with the opium traffic in much the same way that some are advising the American government to deal with the traffic in liquor. Dr. Wu Lien-teh, most famous of Chinese physicians and head of the international medical body for plague prevention, is said to be the leader in a movement which favors a government license system for dealing with the drug. The proposal may look attractive to the hard-pressed men in the Nanking department of finance. They know that the stability of their government will depend, in the long run, on its ability to command revenue. They know that the amount of revenue which can be raised by direct taxation, because of the shadowy nature of the authority which the central government exercises over the provinces and because of the poverty of most of the people, is very small. They know that irresponsible local authorities frequently encourage poppy planting in order to swell local revenues quickly and largely. They know that huge amounts of the illicit drug are being raised in nearby colonies of western powers and are being smuggled into China, where only a small proportion is detected and intercepted by the customs officers. Why not, under such circumstances, retreat from the position of absolute prohibition, which went into effect in 1917, and put the traffic under government control? Would this not on the one hand do away with smuggling and bootlegging, together with the bribery of officials, while on the other it provided a large income for the government? It is not to be wondered at if the Nanking government is tempted by this proposal. But it is to be hoped that it will have the moral courage to turn it down. Opium is like liquor in that what starts out as government control of the evil generally winds up as evil control of the government. Dr. Sun Yat-sen knew what he was talking about when he said, "The traffic in opium cannot co-exist with a national government."

The Vanishing Dry Press

CHICAGO'S only dry newspaper, the Evening Post, is bankrupt. After being supported for years as a losing financial enterprise, it has been placed in the hands of a receiver and will be sold, by court order, to the highest bidder. Bidders are reported to be few. It is unlikely that the purchaser, whoever he may turn out to be, will continue the policies of the past. It is even rumored that the paper will pass into the control of the "Big Bill" Thompson wing of the republican party. A wealthy member of that wing is now acting as receiver.

With the loss of the Evening Post the dry cause in Chicago is left, so far as newspaper representation is concerned, to the mercies of the Daily News. The Daily News is a great newspaper, but on the subject of prohibition it is anything but aggressively dry. It has spoken editorially in favor of wines and beers; its attitude toward the 18th amendment is merely the negative one of favoring a further trial until a more desirable substitute is proposed. The city's other newspapers are stridently wet.

From the standpoint of the outlook for prohibition, this final surrender of the Chicago newspaper field to the wets is an unmitigated calamity. The Chicago press exerts an enormous influence on all the press of the central west. Even such newspapers as resist its influence on an issue such as this feel themselves constantly on the defensive, and this, in the long run, affects their editorial course. This retreat of dry journalism from the inland metropolis of the nation, coming on the heels of the retreat that has already taken place at other centers of influence, adds to the enormous problem of re-creating a national public opinion in support of federal prohibition.

Statistics have recently been gathered covering the editorial policies of American newspapers on the prohibition issue. These show a majority of newspapers favoring the dry cause. But they also show, by comparison of circulations, that the dry papers are located mainly in towns and small cities. And a study of the contents of many of the papers which list themselves as dry shows their dryness to be of a timorous and negative character. The truth is that the influential dry newspapers of the country can be counted on the fingers of one hand. If observers will study journalistic conditions in the important centers of news dissemination—New York, Chicago, Philadelphia, Boston, Washington, Cleveland, Saint Louis, Detroit, Kansas City, San Francisco—they will find that the dry press there has almost vanished.

The metropolitan press is wet. It is aggressively wet. There are, to be sure, one or two exceptions, such as the Los Angeles Times and the Brooklyn Daily Eagle. The Christian Science Monitor, although it can scarcely be regarded as having a local habitation, has done magnificent service for prohibition all the way across the country. A paper like the Des Moines Register has been of incalculable value in holding steady a state like Iowa. Certain newspapers in the south have kept their place in the dry ranks without flinching. But these exceptions hardly offset at all the influence of the metropolitan press considered as a whole. That influence, we repeat, is positively and unremittingly wet.

The prohibition picture painted day after day by the press of the great cities is a picture of a law constantly slackening in the efficiency of its operation, progressively losing ground in its attempt to improve social conditions, itching to increase the amount of its interference with personal rights, ceaselessly contributing to the debauchery of public life and the growth of general lawlessness. By all the subtleties of newspaper propaganda—cartoons, headlines, "playing up" and "playing down" news—this picture is etched on the minds of the public until hundreds of thousands of citizens who would, if asked, indignantly repudiate the suggestion that they might be victimized by newspaper distortion do, as a matter of fact, take the picture as true and so drift into the wet ranks.

But this steady assault on the mind of the public is not confined to the metropolitan press. It insinuates itself even into the press in smaller communities; into that part of the press that counts itself dry. It does this, not because the proprietors of these dry newspapers are indifferent or recreant, but because they are defenseless against the system by which news is gathered and distributed throughout the country. To conduct a daily newspaper, membership must be held in one of the principal news-gathering agencies. There are three of them. They collect the news at important centers and channel it along to the papers scattered over the country. These scattered newspapers have no recourse but to take the news as it comes to them.

Where does this news come from? If it is news supplied by the International News Service, it comes from an organization owned by William Randolph Hearst. That fact is enough to indicate the attitude of such news toward prohibition. If it is news supplied by the United Press, it comes from an organization affiliated with the Scripps-Howard interests. These interests, likewise, are aggressively wet. But what if it is news supplied by the Associated Press? This is a mutual organization, conducted on a cooperative plan by its member-newspapers. It prides itself on its reputation for objectivity and neutrality. It undoubtedly makes an effort, so far as its central management is concerned, to provide news without bias.

But this effort fails when it comes to prohibition news. Consider the local conditions under which news of the Associated Press is gathered. Except in the handful of largest cities where the Associated Press can afford to maintain its own staff, its dispatches originate in the office of member-newspapers. They consist, generally, of copies of the news stories gathered locally by the member-newspaper. Therefore, if the member-newspaper is wet, its wet slant is willy-nilly communicated to the news that travels throughout the nation, and will be carried even by newspapers which are themselves dry. Even in cities where the Associated Press has its own staff, much of the material sent out consists of articles re-written from the local, and wet, press.

In other words, the American journalistic situation is now such that the press in metropolitan areas is overwhelmingly wet, and the press in other areas, even when it desires to be dry, is forced to print such material that has been given a wet slant from its inception.

It may be asked why so large a part of the American daily press has gone wet. Is it because of pressure from advertisers? That is a reason sometimes advanced, but it should not be given much weight. Is it because city constituencies are thought to be wet? Perhaps. But the reverse is equally true, that city constituencies are wet because their press is wet. Press opinion and public opinion are bound up together in an organic mutuality. If the press of Chicago or New York should go dry tomorrow these cities would be overwhelmingly dry within six months. The explanation of the wetness of the metropolitan press is not simple. Of course it is wet today just because it is wet; that is all that can be said. But how did it get that way? How did it become wet? The answer probably lies hidden in the psychology of journalism. Journalism is a business. It buys and sells that commodity called "news." News is the report of some departure from the routine of established order. The news value of violations of prohibition was, of course, obvious. In addition, most newspapers have given hostages to the psychology of the "wide open town," by which is meant the theory that if your town is "wide open" money circulates more freely, and those who are quick-witted and clever can more easily get hold of a lot of it.

But of course this journalistic psychology is not alone sufficient to account for the opposition of the metropolitan press to prohibition. One other factor joined to these two completes the explanation. That factor, to put it frankly, is the wetness which obtains among the men who make the newspapers. Newspaper owners, particularly of the metropolitan papers, tend to move in the country club circles which provide the bootleggers with their choicest trade. And newspaper writers, from time out of mind, have cultivated a tradition of bohemianism which, under present circumstances, tends to make a large percentage of them violent and noisy personal opponents of the effort to dry up the country. This is not to say that there are no dry newspaper writers. There are many. But the main drift of sentiment in news-

paper offices, particularly in the large cities, is against prohibition. The number of newspaper writers who like to drink, and intend to drink, and do drink, is very large. Such men could not give a true picture of the prohibition situation if they wanted to. Few of them want to.

This, then, is the situation. The daily press, led by the metropolitan papers of large circulation, is out to make the nation "wet-minded," and it is rapidly succeeding. How can this peril to the hope of an ultimately dry nation be conquered? If the President of the United States would come to the front to defend and champion the cause of federal prohibition before the country, the weight of the wet press could and would be overcome. For there are no journalistic devices able to smother the voice of a President. If he would do it, Herbert Hoover could place the case for prohibition before his fellow-citizens in such fashion that they would see the realities of the situation which the wet press keeps hidden from them.

But whether the President assumes the leadership or not, the situation is not as hopeless as it might seem. The wets have no dream of the resources of the dry cause. It is taking some time to get the drys to snap out of the delusion that the constitution of the United States is self-enforcing, or even self-maintaining, but when once they have been awakened to the fact that the return of the liquor traffic is imminent there will start a moving in the mulberry trees. Lacking a press, the drys will have to make up for it in organization, in personal activity, in church solidarity, in the work of women's clubs, in platform and pulpit power, and in prayer.

After all, just when *did* the dry cause have the backing of a metropolitan press?

The Altar and the Flag

IN ITS laudable effort to be patriotic, is the church giving its blessing to the state, or is it seeking a blessing from the state? Sometimes one wonders. In this month of February the church is accustomed to honor the memories, by taking note of the birthdays, of those two great Americans who, above all others, command the most general admiration at home and abroad and who by common consent afford the best examples of public spirit and public service to hold up for the emulation of the young. But is the church more interested in honoring Washington and Lincoln, or in capitalizing in its own interest the prestige of those great names and the glow of patriotic fervor that comes with the recognition of their distinguished virtues? On these patriotic occasions the flag is placed beside the altar. But is it that the altar may give its benediction to the flag, or that the flag may shed luster upon the altar?

These questions are conceived with no intention of belittling or discouraging the religious observance of the high days of the patriotic year. The inculcation of love of country is as germane to the function of the church as is the teaching of love of home, and patriotism is quite as much in need of a Christian interpretation as are the domestic virtues. The three points in the calendar at which patriotism in its more formal manifestations reaches its apogee are in July, May and February. The Fourth of July is the occasion for the celebration of an event and of what we still venture to hope is a principle of permanent validity—the right of democratic self-government. Memorial day in May, primarily a day of remembrance for the soldiers who fought to preserve the union, has become a time for paying the tribute of respect and gratitude to all who have served the country in arms and, by a wider application, all who have served it in peace as well as in war—a national and civic All Saints day. The birthdays of Lincoln and Washington, both in February, give opportunity for focusing patriotic fervor upon the memory of the two men to whom as a nation we owe most.

It is proper that the church should cooperate with the state in the observance of these high days. If religion is in some true sense the celebration of life and of its most significant experiences, then there is every reason why organized religion should show some awareness of the great moments in the nation's experience and should let its voice be heard both in their celebration and in the interpretation of them to our own time. Moreover, the church rightly prides itself upon being loyal to the highest interests of the state, harmonious with the purposes for which the state exists, a builder of those qualities and attitudes upon which good citizenship and the perpetuity and prosperity of the state depend, and therefore in the best sense a patriotic organization.

But being a patriotic organization in this sense does not imply either that the church should give indiscriminate approval to everything the state does, or that it should derive its own justification and prestige from the state's approval of it. The first of these errors has been commented upon from time to time—the temptation of the church to sanctify the governmental status quo by its blessing, to lend its sanction and its machinery to the promotion of whatever policies the state decrees, to be for peace when the state makes peace and for war when the state makes war. We must have done with that. If the church in the United States were itself a highly centralized government, an autocratic state within the democratic state, there might be reasonable fear that such detachment and independence, if accompanied by adverse judgments upon the policies of the civil government, might be dangerously subversive. But the church in America—at least the part of it which The Christian Century reaches—is as democratic as the state. Its judgments are simply the judgments of those citizens who adhere to the principles of Christianity as they understand them. As citizens who are also Christians they are under no obligation to base their judgments of moral issues upon acts of congress or presidential proclamations.

But it is the other error—a somewhat more subtle and pervasive one—to which attention is now directed. It is the attempt of the church to manufacture popularity for itself by pointing out how patriotic it is, and to enhance the prestige of religion by advertising the fact that our most honored national leaders have been religious. Washington was a member of the church; therefore the church must be a worthy institution. Washington prayed at Valley Forge; therefore prayer must be a reputable practice. Lincoln paid tribute to the power and guidance of God; therefore we are entitled to think well of God. To hear some of the sermons that are preached on the Sundays nearest to the birthdays of Lincoln and Washington, one would think that God ought to be under great obligation to these men for allowing a little of the luster of their fame to illuminate Him. He can move in good society because they have introduced Him. The altar shines by the reflected light of the flag, as the moon by the reflected light of the sun!

That Washington and Lincoln would have been the last to assume this patronizing attitude toward either God or the church, adds to the impropriety of such a representation of them. It does an indignity to them as well as to religion. Washington was a member of the church, but not a very ardent devotee of its services. It is of record that he used to walk out rather regularly and ostentatiously before the communion. Lincoln was not a church member, and his well known description of the kind of church which he would be willing to join if he could find it was the description of no church which existed in his day. Both were devout believers in God; the fact should be mentioned to their credit and not to the credit of God. Both were humble in the presence of tasks apparently too great for human strength. Both took what may properly be called a religious view of the world. But Washington was not a very good churchman and Lincoln was not a churchman at all. Any effort to capitalize for the glorification of the church the prestige which they gained by their notable services in the creation and preservation of the union, would have been to the last degree repulsive to them.

Even more important is it that the church and religion should not be conceived, by their advocates and friends, as standing in need of any certificate of respectability from the state or based upon its patriotism. There are reasons enough why the church should be loyal to the welfare of the society within which it exists and of which its members are members. There are services which it can render to it which can be rendered by no other organization. But it cannot render them if it is preoccupied with the idea of being patriotically devoted to the defense of things as they are, or with the notion that it must validate itself to the world by proving its loyalty to the civil order. It is no moon revolving around the sun of political organization. The altar does not derive its fire from the torch of the state, nor the cross its luster from the flag.

VERSE

Voyager

FROM a deep-sunken star, I came
On wings of fear;
I had just died upon that world
When ushered here.

Some night I shall fare on again
Across the sky,
To wake in morning, unafraid,—
Is this to die?

FRANK FISHER SLOCOMB

Traitor to Faith

DO not limit the power of life
In the spring,
For when sap flows anew, there will be
Flowering.

When the bareness changes to bloom,
Then recall,
And repent you were traitor to faith
In the fall.

ELINOR LENNEN

God Immediate

I LOOKED for Heaven, high on a hill,
Heaven where mighty towers stand;
Then emptied my hands of gold to fill
The empty hands of others—and still
Had gold, with Heaven in my hand.

RAYMOND KRESENSKY.

Beyond Humanism

THERE will be travailing with birth today,
The infant's wailing breath;
There will be senile dotage and decay;
There will be death.

However runs this hour of song and laughter,
Triumph of work or play,
The wonder of the Whence, and the Hereafter
Thunders alway.

Beyond all carelessness of our demeanor,
Beyond devotion to the present call,
The centuries make the issue but the keener—
What means it all?

ROBERT WHITAKER.

R. O. T. C.—A Waster of Youth

By E. M. Freeman

HONESTY will compel most of us to admit that misunderstanding is a most prolific mother of quarrels and debates—personal, economic, international. Especially is this evident in that much discussed subject of compulsory military drill in our colleges and universities. Take a watch apart and, even if you can't put it together again, you will learn something about the mainspring. Let us first examine some of the parts of this compulsory drill problem.

It is obvious that there are two main parts to the question: first, the compulsory nature of this education, whatever that education may have been, is, or may become; second, the kind of military training which is an educational feature of the college. Naturally they are closely fitting parts of the same problem. Public opinion and argument pertain now to the first and again to the second, and so come confusion of thought and inevitable misunderstanding.

Why Compulsory Military Training?

Now I realize that my readers are especially—perhaps only—interested in the compulsory feature, so I shall be compelled to discuss that first, although the logical approach to the whole subject would be through an examination of the educational features. By way of preface I must call your special attention to the fact that this paper deals only with the so-called "basic" military training of the first two years of the college course. This is a requirement for men in almost all land-grant and in some other colleges. It is commonly called the "compulsory" drill. It does not deal with the advanced reserve officers' training courses, which are optional and are given in the junior and senior college years.

College compulsory military drill began with the Morrill act of 1862.* It was assumed for many years that this law made compulsory drill mandatory for all land-grant colleges. Long ago, however, doubt arose as to the legal requirement, and the colleges, for the most part, justified the compulsion by the "moral" responsibility involved in the Morrill act. Of course public opinion on the "moral" feature has differed radically since the wording of the act is far from clear on this point. There is no hope of agreement on this attempt to justify compulsion. In the second place, advocates of compulsion justify it in a national program of preparedness. Again, widely divergent opinion and no hope of agreement. I have heard many other arguments for the compulsory feature. They may be omitted here because of lack of space. They are all hotly debated, and some, at least, can hardly be taken seriously, as, for example, one professorial pronouncement, "I'm in favor of compulsory drill because it's hard work and disagreeable and therefore good for the boys."

The legal claim has finally been laid to an apparent permanent rest by an opinion written in August, 1930, by the attorney general of the United States to the effect that nothing in the Morrill act required any land-grant college to compel students to take drill. In order to comply with the conditions of the Morrill act it is merely legally necessary for each institution to maintain a military department and to offer courses in military science and tactics. That point is now settled.

Is There a Moral Responsibility?

Who shall be judge of the validity of the moral responsibility argument? Naturally each of us has a right to an opinion. Proponents and antagonists can summon endless arguments, but after all is said, the final opinion is just that—opinion. And as to the "preparedness" question, you meet a most bewildering maze of argument involving national policy, international relations, and what not, all alleged to apply to the college requirement. When the national preparedness policy is itself so strenuously debated between the hosts of "pacifist" organizations on the one hand and the armies of "militarists" on the other, one can understand even if one will not excuse the fact that the college administrator may be willing to leave the compulsory drill question exactly where it happens to be in his institution.

The heated argument on these opinions is based almost entirely on the type of military "drill" which has obtained in the colleges and which has not changed very greatly in many years. There seems to be little or no thought that this "drill" can be in any way altered. Wouldn't it be more logical to examine at greater length the possibilities of the military as of any other feature of our education before reaching a final decision as to whether or not we shall require it of all students? Perhaps I can convince you of this if you will join me in an examination of the second part of this problem.

Teaching Citizenship

But before we approach this, I must call your attention to a possible basis for compulsory military education which, curiously enough, has never enjoyed a wide discussion and which, in my opinion, is more far-reaching in its implications than any so far discussed. Our colleges all proclaim in one loud chorus that their chief educational aim and responsibility is the development of the highest type of citizenship. Let us take them at their word, at least for the intention if not for complete success in the undertaking.

Few colleges have a specific curricular requirement to accomplish this worthy aim. American government

* The Morrill act provides for an "endowment of at least one college in the state where the leading object shall be, without excluding other scientific and classical studies, and including military tactics, to teach such branches of learning as are related to agriculture and mechanic arts."

and history, national resources, economic principles, and other subjects that bear practically on intelligent citizenship are, for the most part, left to elective choice or are only specified in certain curricula. Now it is a fact that the constitutional responsibility of citizenship demands of every male citizen service in defense of his country in time of war. How will the college meet this responsibility? If it essays a complete citizenship training, it must include at least some kind of "defense" education. To some it may seem that such "defense" education ought to be directed entirely to the prevention of war.

Judging the Value of R. O. T. C.

To him who thinks war still at times inevitable, "defense" education ought to include military training. If citizenship responsibility justifies college military training, compulsory *or* optional, "that justification is measured in the colleges by the extent to which these institutions accept educational responsibility in training students for *every duty* of citizenship. Military service should be the result of citizenship training rather than the justification for such training." Please do not misunderstand me. I do not conclude that this statement settles the compulsory feature of this question.

Lest I may not have made myself altogether clear in this examination of the first part of the question, let me restate it briefly. Compulsory military training in the colleges is not a legal requirement. The college itself must decide on compulsion or option. There is no escape. The college is primarily an educational institution, and its soundest approach to any problem is along the educational path. How the final decision affects or is affected by public policies and attitudes can best be entrusted to a sound educational policy. The college may choose to base compulsory drill on "moral" responsibility, national preparedness, or on other debatable grounds.

I, personally, will not be in a position to decide wisely whether or not the "military" education of our colleges should be made compulsory until I know the possibilities for adjusting the military or "defense" education in our colleges to college and professional levels, and until I know the place of that education in the college citizenship training program. It is just as important to know this even if the training is to be made optional. Which makes it quite obvious that we must proceed to examine the mainspring of our watch.

Throwing Human Material Away

Military and other proponents of the present compulsory drill see in it a long list of values too numerous even to list in this paper. Opponents of all kinds stoutly maintain an utter lack of any values. Here is where perhaps 90 per cent of the argument and misunderstanding arises. Charges and countercharges, acrimonious debate, with little or no constructive progress! Truth often lies between the radical outposts.

Whatever the positive values existing college military training may possess, the possible educational values which it does not include are far more conspicuous. The training or drill has been of a most elementary type for "soldiers" in a fighting army. This objective and even the methods employed have not changed greatly in many years. Keep in mind the fact that these college boys are future doctors, lawyers, scientists, teachers, engineers, and specialists in every field of human knowledge—the future flower of our highest educational system—each man an educational asset obtained at a cost of thousands of dollars and years of educational effort. For over sixty years our colleges and the army have failed to see in this exceptional educational material the possibilities of the highest education and intelligence and the greatest professional specialization our public and private systems of education can produce.

And even more important! National defense is not merely physical warfare. Has any war been much more strenuous than our present peace-time economic struggle to maintain a conspicuously high national standard of living behind shaky tariff walls that are constantly weakening through the fall of world commodity prices?

Our educational myopia in the last sixty years was a disease of colleges as well as of the army. If the army has failed to capitalize for its best purposes the finest material for special service that our country can provide, so also have our colleges failed to see the citizenship responsibility in preparing that material for peace-time defense. We need a new concept of national defense and of college opportunities and responsibility in training for such defense.

Expert Public Service Needed

The maladjustment of personnel and the resulting loss of efficiency in our world war army is a matter of common knowledge. The "Trade Specifications and Index of Professions and Trades in the Army" (1918) lists 565 trades and professions "necessary somewhere in the army organization." Of these, about one hundred are professional or of such a technical nature that college professional training is desirable. The national army of the future will be even more bewildering in its complexity. Whole nations will be mobilized in future wars. We cannot ignore the future needs of national defense in time of peace. The highest intelligence, the best education we can supply, the best expert and professional service we can command, all welded together by a patriotism that is not merely an echo of fife and drum but an appreciation of national opportunities and responsibilities for service, are essential to national defense in peace and war.

Our colleges and universities train men and women in every conceivable profession, in every special field of knowledge. Our army in war will need all of them. National defense in economic, agricultural, social peace-time competition demands them. Our state and federal taxes make possible these highly

trained specialists and experts. Shall we prepare them for "cannon fodder" in the rear ranks of the infantry? Shall we encourage them in times of peace to pursue only a selfish course of personal gain? Or shall we teach them the duty of public service and responsibility which public support attaches to their educational advantages and to their profession?

Consider, for example, that young, ambitious boy, fresh from high school, entering a university to study chemistry. In four to eight years he will emerge as a trained chemist, perhaps already an expert in some important field of chemistry. What greatest service can he render to his fellow men to whom he owes much of his education? How shall we teach him his responsibilities and his greatest usefulness? Surely it cannot be merely as a private soldier or even as a reserve officer of infantry. There are scores of services he may render, and chiefly in time of peace. He should understand the chemical resources of our nation and the possible contributions of chemistry to the public welfare.

In agriculture, in medicine, in every art, industry, science, business, chemistry plays an important role. It is a national asset, like men and money and like every other college profession. The college student educated at public expense should visualize his public service, his citizenship duties in terms of his possible professional contributions. To that educational adjustment the college holds the key. It can do more than profess a responsibility in citizenship training. It can build the finest products of the highest educational systems into an effective public service machine. It can design that machine for greatest use in time of peace without impairing its usefulness in time of war.

The late secretary of war, speaking of the responsibilities of the department of war, said, "As we view national defense we are even charged indirectly with the prevention of wars." If there is any group of citizens who may be equally charged with the same responsibility, it is our college graduates. If high intelligence and special professional and collegiate education do not produce successful leadership in this common cause, then the colleges have failed in their noblest educational purpose.

Consider Education First!

We have only sketchily examined the second or educational part of the compulsory drill education. But even this brief examination may make clear the following summary. Whatever values the present college military education may possess, it certainly has not been closely correlated with the professional objectives of the college students. In this respect, at least, there is room for much improvement. It needs to be raised first to the college level of achievement. It must also be adjusted to the professional career of the student on the one hand, and to the needs of national defense on the other. Most of all, it needs to be a "defense" education, useful especially and chiefly in time of peace, but none the less useful in the emergency of war.

Can the colleges and universities bring this about? I see no reason for doubting it. But it will require much more study than has yet been given to this vexing problem. When we have clearly determined the educational possibilities, then—and then only—can we decide, on a sound educational basis, whether or not that defense education ought to be compulsory.

Handmaidens of Hollywood?

By Elaine Goodale Eastman

ONCE MORE the women's organizations are challenged from within their own ranks! It is to be hoped that our present leaders will not—as did the autocrats of the D.A.R. some two or three years since—assume a personal or a sinister motive and register indignation. "A group of organized women in every community who can be depended upon to promote movements looking toward the betterment of life"—to quote verbatim the impressive slogan of the General Federation of women's clubs—should be prepared to welcome all sincere differences of opinion as to just what constitutes such betterment and how, exactly, it may most hopefully be sought. It is said that all reforms begin with a minority.

A body of two or three million voters and purchasing agents, firmly integrated and capably officered, forms no insignificant tool. Made up for the most part of educated women, active and influential in their communities, the General Federation commands respectful attention at the hands of corporate wealth and organized political power. Should this satisfy us? Or may we, as individuals, aspire to be something more than pawns in the game? The answer may mean a less smooth-running and immediately efficient machine, but a wiser and—in the end—a far stronger electorate.

A Hand-Picked Gathering

When, something over a year ago, the motion picture magnates undertook to placate their critics by conciliatory gestures, culminating in the formal adoption of a "code" not unlike the last, and the placing of a "representative of organized womanhood" upon their payroll in an advisory capacity, the whole affair was, as one may say, informally

arranged. Representation at the decisive conference was by courtesy merely, all present being invited guests of the industry. There seems to have been no attempt to bring a complicated and highly controversial subject into the club forum for independent study and discussion. Responsibility was assumed by a very few. We, the great anonymous, were graciously instructed to ratify, at Denver, an accomplished fact several months after the event. Naturally, this was done—although not without that species of embarrassing incident which club officers like to stigmatize as "throwing monkey-wrenches into the machinery."

In this case, the active dissenters were the Baltimore district federation. Handicapped by the fact that the president of the General Federation, who nominated Mrs. T. G. Winter for the task of "interpreting the women's mass point of view," is a Baltimore woman, and was moreover at that juncture a candidate to succeed herself, they nevertheless protested the appointment. Mrs. Sippel and the inner circle were, of course, fully committed to the new plan and had pledged the support of their organization in advance. Hence every obstacle was placed in the path of the objectors. The matter was not even allowed to come upon the floor at the Maryland state convention preceding the biennial last June. The telegram framed by the Baltimore women was not read to the delegates, as requested, and the executive board seems to have been willing to suppress their resolution altogether. At first declared out of order, it was finally permitted to be introduced and immediately referred back to the board, which, I am informed, may consider it this month. Fundamentally, their argument is that "no commercial or industrial organization should use, or attempt to use, the General Federation, its officers, committees or members as advertising mediums for commercial products."

Profit and Public Welfare

Now, it would seem impossible to deny that such is the practical effect of the new club program for "better movies." The entire cost of pre-viewing, and of the circulation of lists of approved films through the General Federation, the D. A. R., the Catholic Alumnae and several other national groups, is borne by the industry as a justifiable part of its advertising expense. Club women everywhere use their local and personal "pull" to place these lists as conspicuously as possible, not only in their own headquarters but in public schools, libraries, and in the press. "If," say they, hopefully, "we will select the best and stand back of them, the best will pay, and the best will be made!" The entire project appears to rest upon the naive assumption that the producer's profit and the public welfare must be made to synchronize, and that no other solution is possible.

The picture people claim that Mrs. Winter, as "contact officer" in Hollywood, with salary and office expenses paid by the industry and not by the group she "represents," is yet "answerable to the women of the United States and to them alone!" But if Hollywood really wanted what the women want—clean pictures—it could make them without our help. Its lofty allegation may be allowed to pass only on the theory that the women want precisely what Hollywood wants—namely, to make pictures pay. Our sole lever in this carefully guided attempt to raise the standards of the films rests in our not yet demonstrated power to increase attendance at pictures said to be of the better class. This goal may, and may not, be in itself wholly desirable. Failing to reach it, we fail to justify ourselves with the powers that be, and the plan so shrewdly initiated and considerately financed by them will then be dropped.

Exploited by Big Business

This is not, after all, the first instance of what some women regard as attempted exploitation of the clubs by big business. It is but a short time since the power interests made indirect payment in money to the General Federation, and to its president personally as well, for what was assuredly taken to be value received in extensive advertising. The women's motives were doubtless good, but their discretion may be questioned. Similarly, the enthusiastic countrywide "boosting" of certain pictures classed as wholesome, while largely ignoring the rest, may conceivably help those most in need of help without eliminating the others. Two markets may exist side by side, the over-exciting and the salacious in large degree creating its own market. The industry, as I see it, stands to lose nothing by such an arrangement.

On the other hand, there are thoughtful women who hesitate to surrender any least fraction of their independence, who fight shy of financial favors, and who claim the privilege, as citizens, of actively supporting such controlling legislation as may upon consideration be found advisable. But the present club program does not include the study of proposed or pending legislation!

It is true that not all national women's organizations have assented to the scheme which dominates the club world at this writing, notwithstanding all are plausibly urged to cooperate—"join the construction gang and withdraw from the wrecking crew!" For one, the American Association of University Women discreetly intimates that it would be "outside of its present policy" to sponsor such an activity. The fact that a small group in a local branch, in the city of Los Angeles, serves upon a pre-viewing committee and issues a monthly bulletin, must not be taken to involve the parent society. Incidentally, this bulletin is by far the most discriminating that I have seen and vigorously disapprove a large number of releases, by no means confining its efforts to promoting the "better class" of pictures.

The formation of local motion picture councils made up of a single delegate from each of a variety of groups, including churches and others in no way committed to a prescribed plan, is for that very

reason a development of some interest. Such a council has operated in Springfield, Massachusetts, for more than a year under the active chairmanship of Mrs. Fred B. Cross, an officer of the state federation. The Springfield League of Women Voters has very recently appointed a member to serve upon this council of forty-odd, the Northampton league promptly following suit. While this action does not commit the league, as such, there are some who look hopefully to the well-known thoroughgoing policies of this most democratic of women's groups for more insight into a difficult problem, seen from the legislative and governmental angle. If the national league were to add to its study program the control and regulation of the motion picture industry, relating it both to the public welfare and to international cooperation to prevent war, we might, I venture to think, expect the kind of intensive educational campaign which in its view properly precedes all concerted action.

It should be here noted that the Fortnightly club of Springfield, a member of the city federation, when invited to assist in "cleaning up the pictures" as per schedule, frankly objected that the program to be adopted, "after full and free discussion," should not only be "free from the dictates of the motion picture industry but should be such that it could at no time be construed as endorsement." This club expressed itself as ready and anxious to cooperate along broader lines. Their letter, although dignified and moderate in tone, was not read to the committee, as requested, and they have since declined a specific request to serve as contact between the council and a local theater, on the ground of the "futility of dealing with a film of questionable character after that film has been released," and also because "the club appreciates the limitations that block-booking and blind-booking place upon an exhibitor's selection of films."

"We gave them their chance to prove their sincerity," writes a prominent officer of the General Federation and the Hays' organization. "If they do not live up to their promise, we are in no way bound to continue the present relationship." Perhaps, indeed, it ought not to be continued. For if, as some believe, the fundamental aims of a non-commercial, non-profit-making group of women and homemakers, frankly dedicated to high standards of social welfare, and those of huge corporations solely devoted to profits, are essentially diverse and largely incompatible, then the present tentative line of attack, even though not without possibilities, must inevitably broaden into selling something more direct, disinterested, and in the best sense constructive.

Let it not be said once more that the lion and the lamb have lain down together—with the lamb inside!

How Far May the Church Go?

A Roman Catholic View of the Social Function of Religion

By J. Elliot Ross

ANYONE who has thought about the problem must realize that the provisions of our American constitution do not automatically solve the relations between church and state.

On the one hand, we have men like the younger Dr. Athearn telling us that "the minister . . . should be prepared to take a definite stand upon specific (political) measures . . . The American public is in great need of a clear and forceful presentation of the moral consequences of such matters as the League of Nations, the world court, the tariff legislation, laws relating to trusts and corporations, laws relating to profit sharing and representation in industry, moral benefits from a government department of education, moral implications of the minimum wage law, workmen's insurance, and child labor. It is part of a minister's duty to distinguish for his people the ethical elements in proposed laws or changes in political institutions, and to state his position not only in general but in particular on specific issues." (Clarence R. Athearn, "The Interchurch Movement," p. 358.)

At the same time, we have two disparate groups just as emphatically proclaiming that the things of Caesar can never further the kingdom of God, that the church should leave severely alone all political questions. One group making this assertion is composed of politicians. Some of them may be influenced by a desire to avoid criticism of their shady political activity by men whose sole concern is the things of God. But in other instances, they are really thinking of the good of the church. They are convinced that the church loses more than she gains by active participation in practical politics.

And agreeing with this latter type of politician are a number of churchmen who maintain that politics is such a dirty business that the church cannot mix in it without herself becoming smirched. Some of them go on to add that the things of Caesar cannot be used to further the things of God, because men cannot be made good by civil law.

Personally, I find myself between these two extreme groups. I cannot grant that the church has nothing to do with the things of Caesar. In the face of all

the social injustice around us, of all the moral corruption in civic life, I hold that it is suicidal for the church to ignore completely the things that are Caesar's. The church must inject Christianity into actual living, or herself die. To reform the social order, to bring it into harmony with Christian principles, is the heavy burden laid on the Christian conscience.

Moral Gains Through Civil Laws

It seems clear to me, too, that as a matter of fact we have made many important moral gains through civil law. The abolition of slavery in this country was all to the good. State laws on child labor have helped social justice. Civil law probably had some effect in eliminating dueling from American life. And I notice that churchmen who assert that men cannot be made good by civil law are sometimes thinking of one particular law they do not like, while at the same time they want other laws. I have in mind a highly placed churchman who opposes the Volstead law, because, he says, men cannot be made good by legislation; but he wants to keep the law forbidding the dissemination of contraceptive information.

And yet I cannot go the length of Dr. Athearn in thinking that it is wise, generally speaking, for churchmen to advocate specific laws, or the election of particular individuals. I admit the right of the church, under our American system of separation of church and state, to enter politics directly, as Dr. Athearn urges. But considering American politics, I do not think that the church will by this direct political action further the things of God—in the long run. There may be a temporary success, but in the end I am afraid that the things of God will suffer. Hence I try to take a middle ground by making a distinction between direct and indirect political activity. The advocacy of specific laws, it seems to me, is usually inadvisable, but the preaching of religious principles is always admirable.

My first reason for this position is that almost always there can be a difference of opinion as to the application of a principle to concrete situations by civil law, or by some other political activity. Equally upright men may be on opposite sides. We are all agreed, for instance, that peace is highly desirable. But we may not all agree that the way to obtain peace is through the League of Nations or the Kellogg peace pact.

Principles and Their Application

An even clearer example, perhaps, of the difference between principles and the application of principles, is the recent European war. For centuries Catholic moralists have laid down certain conditions as being necessary in order to justify war. They have said that the use of force in the relations between states is justifiable only in order to vindicate a violated right, after all peaceful means have failed, and when there is a good reason to believe that the advantages gained by force will outweigh the evils resulting therefrom. Catholics are agreed on these principles, and on the authority of the pope to enunciate such principles.

As a matter of fact, however, Benedict XV made no attempt to apply these principles to the concrete European situation in August, 1914. But if the pope had applied these principles, and had declared that either the allies or the central powers were using force unjustly, would the Catholics of the particular countries condemned have accepted his judgment? Anyone who realizes the strength of nationalistic sentiment will suspect that German and Austrian and French and Italian Catholics would have gone on just as if the pope had not spoken. They would have said, in effect, that the application of principles depends on a knowledge of political facts, and that in this field the pope had no infallibility.

Trial and Error

The application of principles is frequently a process of trial and error. Human society is so complex that it is impossible always to tell beforehand what will be the actual results of any particular law. If the church makes a good guess, and the law she advocates secures the desired results, perhaps she may gain some prestige. But if she guesses badly, and the law fails of its purpose, then the church loses prestige. It is a dangerous game. Principles can be eternal and infallible, but the application of principles to concrete political situations is beset with hazards. When the church leaves the serene atmosphere of eternal principles, to enter the hurly-burly of politics in applying these principles, she loses something of the dignity attaching to principles.

Moreover, while principles are eternal and unchangeable, the application of principles depends on the particular situation at the time. Situations are always changing. Circumstances alter cases. And if the church is to be a real help in reconstructing the social order, she must be constantly shifting her application of principles to fit new circumstances. If she does shift, she loses some of the authority that comes from the advocacy of the same thing throughout the centuries; if she does not shift, then the church becomes a clog on progress. And as the church from her nature is almost of necessity a conservative institution, we might naturally expect that she should frequently be advocating applications that have been outmoded by a change in circumstances.

Again, because equally good men may differ on the advisability of specific laws, we may easily have the churches differing. Indeed, the fact that one church advocates a law may lead the members of another church to oppose it. For they may think that the advocacy of the law is in some way based on the special theology of that church, and because they do not accept that theology they may conclude that loyalty to their own theology demands opposition to the law. I am afraid that something of this attitude has been injected into the question of prohibition. Some Catholics are likely to look on prohibition as

being specifically Protestant, and contrariwise some Protestants are likely to look upon anti-prohibition as being specifically Catholic. And so we have a political question involved in theology, with designing politicians playing off one church against another.

Gullible Churchmen

All these considerations lead me to think that the politicians and the churchmen who urge the church to stay out of politics in the sense of advocating particular laws, are right. And there are additional reasons why the church should not advocate the election of particular individuals. For one thing, churchmen seem to be especially gullible in judging political candidates. The soft-soaping, hypocritical politician often stands a better chance of winning clerical support than the outspoken, independent, honest candidate. Many clerics will swallow flattery as avidly as a forty-year old spinster.

Again, seeing that we have a multiplicity of churches in this country, the support of one church for a candidate is likely to introduce an undesirable element of religious animosity into the campaign. The candidate who is opposed by one church, poses before another church and before the unchurched as a martyr to his religious convictions. All this is particularly true as between Catholics and Protestants. In fact, an old political trick is to circularize Catholic voters with faked anti-Catholic literature, in order to make them break party lines and support the individual doing the circularizing. At the same time, Protestant voters are circularized to persuade them that the candidate is a victim of Catholic opposition.

Of course, I am familiar with the objection that if the church is not to advocate particular laws nor the election of particular candidates, her hands are tied. This is equivalent to leaving the city to the Philistines. If these two fields of activity are closed to the church in her effort to make the things of Caesar serve the things of God, what can she do?

Confusing Means and Ends

Well, I think churchmen can do a great deal apart from particular laws or candidates. In fact, it seems to me that in these other fields they have never done all that they could. And I suspect that one reason for their lethargy elsewhere has been churchly activity in politics. The means have sometimes been confused with the end.

First of all, under the position I take, churchmen can emphasize principles. The main reason for our lack of progress towards the kingdom of God on earth is not a failure to enact any particular law, but our indifference to the whole matter of applying Christianity to social life. Speaking generally, religious people are not interested in international peace, for instance. They are absorbed in their own affairs, and simply drift with the circumstances. Church folk are really not interested in clean municipal government. If they were, they would be voting one hundred per cent strong, instead of merely fifty per cent or less.

If churchmen forced principles on the attention of their people, if they made citizens think about the ends without advocating any particular means of attaining the ends, they would be accomplishing wonders. An effective sermon in every pulpit before election, throwing into clear relief the issue of honest government and getting all the church people to the polls, would mean more in cleaning up a city than the advocacy of a particular ticket.

Prohibition and Eternal Principles

Besides, there are involved in many political questions eternal principles that are not political in the sense of being at all partisan, and the application of principles about which there is no difference of opinion. Let me illustrate this with the definite example of prohibition.

Equally temperate and upright men may differ as to the advisability of trying to secure total abstinence for the whole population through a constitutional amendment. Because I realize this very keenly, I have never used my position as a priest to urge prohibition. But once we had prohibition enacted as a national law, I have repeatedly urged certain considerations connected with fundamental civic duties.

All civil officials, for instance, from mayors and governors down to the policemen on their beats, take an oath to support the constitution. Any individual may avoid taking that oath, by not becoming a civil officer. But once anyone has taken the oath, he is bound by its obligations whether he likes a particular article of the constitution or not. I am not entering partisan politics when I preach this from a pulpit, when I urge it in the confessional, when in every other way open to me I use my position as a priest to drive it home on the conscience of my people.

Again, bribery is wrong. Whether a civil officer likes a particular law or not, he is bound to take an impartial attitude towards it. I do not say that he is bound to enforce every law. By custom some of the so-called blue laws have passed into innocuous desuetude. But a civil officer is not justified under his oath of office in selling immunity to some, while enforcing the same law against others. He is obliged to be impartial.

Bootlegging and Murder

Thirdly, murder is wrong. For bootleggers to kill enforcement officers is murder. For them to go armed, with the intention of killing if necessary, is to commit murder in their hearts. And the principles of cooperation in the crime of another apply here as well as elsewhere. Bootleggers are in the business only for the sake of profit. They are not patriotic defenders of personal liberty. Consequently, the purchasers of bootleg stuff cooperate in whatever crimes the bootleggers commit. And it is a wise man who knows his own bootlegger. Some of them may be in the business in such a small way

that they are not worth the attention of the big beer barons. But many of them, undoubtedly, are connected more or less closely with the gangs that are throttling our big cities. No man is justified in cooperating with these gangs by buying bootleg liquor.

Finally, laws are not passed to be enforced, but to be observed. That is to say, unless public opinion is back of a law, the civil government, no matter how much in earnest, is powerless to enforce it. If everybody were as thoroughly convinced of the dangers of liquor as I am, then everybody would observe the Volstead law. But I am still free—under my self-imposed limitations—to preach the dangers of liquor. All educational work along this line is as open and as necessary as in the pre-Volstead days. In fact, the failure of prohibition—in so far as it has failed—has been due largely to the dry interests not keeping up their educational work. They naively supposed that because they had got the Volstead law passed everybody would respect it. Instead of dropping their educational work on the evils of drink, they should have redoubled their efforts when prohibition became a civil law.

I have never felt hampered by refusing to advocate a particular law, whether the law was the prohibition of intoxicating beverages or the Sunday movies, the closing of race tracks or the outlawing of opium. And I am thoroughly convinced that if I could have driven home on every civic official in New York or Chicago—including the policemen—the sinfulness of taking graft, the sacredness of his oath of office, the obligation not to cooperate in the crimes of another, these cities would be better places in which to live.

Conscience and the Catholic

In New York Catholics, or nominal Catholics, certainly exercise great political power. The present mayor is a Catholic, many of the magistrates and judges and assemblymen are Catholics, and I suppose a majority of the policemen are Catholics. If, as a Catholic priest, I could have made clear to all these men the serious obligations I have enumerated in regard to oaths and grafts, some of the recent scandals would have been prevented. I should not have been mixing in politics—as I have defined mixing—and yet I should have been a very effective agency for social reconstruction. I feel that I can leave to citizens as citizens, the advocacy of specific laws and the seeking of specific offices. Vincent de Paul in Paris, keeping out of politics, seems to me to have accomplished greater and more permanent good than Savonarola did in Florence by becoming involved in politics.

However, someone may ask: Is there never a time, in your judgment, when the church would be justified in advocating or opposing specific legislation, or the election or defeat of particular individuals?

In the abstract, yes. There may be times when the church would not only be justified but obliged to enter politics in this sense of advocating or opposing legislation or the election or defeat of candidates. And that is when silence or inactivity on her part would be to compromise one of her own essential principles. But when I try to think up a definite, concrete illustration of such a situation, I find it difficult to hit upon something about which there will undoubtedly be unanimity.

A Suppositious Case

Still, this may serve as an example. Let us suppose that because the man-power of the nation had been seriously depleted in a war, it was proposed that by civil law every man, whether married or not, who had a widowed sister-in-law should take her to wife and raise up children in his brother's name. And note that I am assuming the law would make such marriages not only lawful but mandatory. I should say that the church ought to oppose such legislation, and that she ought to oppose the election of men pledged to pass such a law.

Of course, there is no probability of any such proposal. People may say that this is an impossible case. But that only shows the difficulty of finding cases where there may not be a reasonable difference of opinion.

There is no question in my mind but that the religious conscience should accept as part of the church's task the reconstruction of the social order; neither is there any question but that it is inadvisable for the church to become a mere political party or just another reforming agency. The answer that I have worked out for this problem for my own conscience, and that I have tested to my own satisfaction by observation and experience is what I have just given: it is for the church to rouse the conscience of all her members to the need of social reconstruction, to hammer away on principles in season and out of season; but to leave to the aroused consciences of the church's members the advocacy of specific laws by which social reconstruction shall be secured. When the church does more than this, and as a religious organization tries to put over a particular law or the election of a particular individual, I see no way of escaping the conclusion that she has become a political party.

A Personal Solution

I am not optimistic enough to think that this distinction of mine in regard to political activity, as between the advocacy of specific legislation or the election of particular candidates and emphasis on underlying principles, will satisfy everyone. Nor am I conceited enough to imagine that it is a complete solution of a problem that has persisted for so many centuries. In fact, on my own principles, I suppose that I should have to say that any particular solution is likely to be only partial and temporary. In other places or times, under different circumstances, some other solution will be demanded.

Personally, however, the solution has worked. I have felt the urge to use the things of Caesar to secure the things of God. I have felt the obligation

of the Christian conscience to reconstruct the social order into something more nearly approaching that kingdom of God on earth for which Christ taught us to pray. Yet at the same time that this particular solution enables me to work for the kingdom of God through the things of Caesar, it keeps me from entangling political alliances. And although I do not feel that I individually have accomplished much in the way of furthering the coming of the kingdom, still I am sure that I have accomplished more than if I had gone into politics. My failure to accomplish more for the improvement of the social order has been due to my own limitations, or apathy, or lack of courage, rather than to any inherent weakness in the principle of avoiding the advocacy of specific laws or particular candidates.

B O O K S

Pooling the Old Loyalties

COMMUNITY RELIGION AND THE DENOMINATIONAL HERITAGE. *By J. Robert Hargreaves and others. Harper & Brothers,* $1.00.

IT IS quite immodest for me to review this book, for I wrote one chapter of it myself. In spite of that handicap, however, it is a good book. The basic idea of it originated in the mind of Dr. Hargreaves who, in the course of his experience in trying to persuade struggling village churches to unite for the promotion of the religious welfare of their communities and the advancement of the kingdom of God, observed that one of the chief obstacles was ignorance. What appeared on the surface, perhaps, was prejudice, but the prejudice—as is nearly always the case in any field—rested upon ignorance. People did not know what denominations other than their own stood for, and often enough they did not even know what their own stood for. Consequently they frequently undervalued the loyalties of other groups and based their loyalty to their own tradition upon an inadequate understanding of its essential meaning. Hence this book, written by eight men of six denominations, designed to convince Baptists (for example) that the things which mean most to Baptists need not be surrendered by going into a community church, and that Christians of other names are worthy of their fellowship and may possibly have something to contribute to such a collective enterprise; and so with the Methodists, Presbyterians, and the rest.

The treatment of each denomination's history and position is necessarily brief, but it is full enough to serve the purpose, which is not to give a full account of the things which distinguish the denominations and have hitherto kept them apart, but to indicate the nature of the contribution which each may be expected to make if they will get together. It might, in some respects, be a good thing if we could start with a clean slate, with all denominational loyalties and traditions completely obliterated and a beneficent amnesia rendering everyone incapable of remembering whether he had been an Episcopalian, a Disciple or a Congregationalist. But that is impractical. The existing religious loyalties are largely denominational loyalties and the existing machinery for carrying on the Christian enterprise is largely denominational machinery. These ought to be utilized, rather than scrapped. But the best way to utilize them is to pool them wherever possible. This requires understanding of the spirit and heritage both of one's own group and of others.

President A. W. Palmer writes on the Congregationalists; Robert A. Ashworth, editor of the "Baptist," on the Baptists; W. W. Sweet on the Methodists; William Adams Brown on the Presbyterians; Dean Robbins on the Episcopalians. Professor J. T. McNeill, whose recent book on "Unitive Protestantism" revealed as never before the catholic spirit of the great reformers, writes on "The Transformation of Protestantism." These are men too well known both to their own denominations and to all the denominations to be under any suspicion of selling out the birthrights of their respective groups for a mess of community pottage. When they say that all that is valuable may be conserved in a unified enterprise, it is valuable testimony. And they not only say it; they prove it. This book ought to have a very wide circulation. I can say this without embarrassment because the authors get no royalty.

WINFRED ERNEST GARRISON.

Books in Brief

AN ANTHOLOGY OF MODERN PHILOSOPHY. *Compiled by Sommer Robinson. T. Y. Crowell Co.,* $4.50.

In the more than 800 pages of this anthology are selections from the writings of all the more important philosophers of the past four centuries, down to 1900, from Paracelsus to T. H. Green. Excellent brief introductions and summaries precede each selection, and an appendix contains biographical sketches. As a source-book and a handbook for students of modern philosophy, it will be of great value. Some of the material is not readily, and some not at all, available elsewhere in English.

THE MONGOLIAN HORDE. *By Roland Strasser. Translated from the German by R. T. G. Jonathan Cape and Harrison Smith,* $3.00.

The middle-aged artist-author has wandered about eastern Asia half his life, with occasional returns to civilization for long enough to sell some pictures to secure the funds with which to go back. In this book he pictures Mongolia with words and drawings. There are ghastly scenes of war and rapine, quiet descriptions of religious ceremonials and social practices, and insights into the Mongol mind. Pathos and tragedy are of the essence of the matter, to all of which the author makes a sensitive but not a sentimental response. His work has many of the ear-marks of a classic in its field.

ROMAN HOLIDAY. *By Upton Sinclair. Published by the author, Pasadena, California,* $2.50.

Mr. Sinclair has taken an idea that many have played with and developed it into a full length novel. He compares the present society of the United States with that of Rome in the later days of the republic. The parallel that he draws is strikingly complete; almost too complete to be entirely convincing, as in the attempt to find a parallel between the American attitude toward Soviet Russia and that of the Rome of 138 B.C. toward Sicily. After the hero, a young American who gets smashed up in an automobile race and lies in a coma for three weeks, comes out of that condition with a

belief that he has spent the time living in Rome, he sums up the purpose of Mr. Sinclair's preachment in this fashion: "If my Roman Holiday tells me truth, the American republic now stands at the moment between the destruction of Carthage and the murder of Tiberius and Caius Gracchus, champions of the people's cause. Is that parallel to be continued? Are we to see a Sulla in America, and a Caesar? Will these be followed by a Nero and a Caligula?" Apart from pounding home this query, there is no importance to the book. But surely there is value in pounding home this query.

THE AMERICAN PEACE CRUSADE, 1815-1860. *By Merle Eugene Curti. Duke University Press,* $3.50.

It will be news to most readers that there was one. But there was, and supported by a formidable body of public opinion. Partly as a reaction against the horrors of the Napoleonic regime and the more proximate though less extensive inconveniences attending the war of 1812, many pious persons discovered the incompatibility of war with Christianity. A little later there was a pacifist reaction to the spread-eagle chauvinism of the "Young America" sentiment which dreamed of a manifest destiny to dominate the western continent from the north pole to the isthmus, if not farther. And there was Elihu Burritt and his league of universal brotherhood, and many others. Dr. Curti's sound piece of historical research has added a chapter to the history of idealistic thought and humanitarian endeavor in America.

PETER THE FISHERMAN PHILOSOPHER. *By John M. MacInnis. Harper's,* $1.75.

Not "banned in Boston" but—the next best thing—suppressed by the Los Angeles Bible institute which incautiously published it when the author was dean of that school. Most readers of this review would have difficulty in discerning dangerous heresy in the book. But it is, by its own confession, a "study in higher fundamentalism," and it is in fact much higher than the ordinary sort. The author's discussion of revelation, to mention only one example, is far too reasonable to be acceptable among those who conceive of revelation as divine dictation to amanuenses supernaturally protected from error. Dr. MacInnis views Peter as a man of spiritual insight whose world-view centered in an optimistic theistic personalism.

JOSEPHUS AND THE JEWS. *By F. J. Foakes Jackson. Richard R. Smith.* $3.00.

Josephus has fallen considerably from the honorable estate which he enjoyed when his works, often in an impressively embossed cover and with gilt edges, occupied a place on the center table or formed the cornerstone of the village preacher's library. Criticism showed that he was not wholly reliable as an historian. Professor Jackson carries criticism farther and discovers some neglected values. As a first century pro-Roman apologist for the Jewish religion, but not for the Jewish hope of political triumph (the Zionism of his day), Josephus throws light into some corners which would otherwise be hopelessly obscure. It is often a flickering ray, but some things are visible by it. Examining the testimony of Josephus in conjunction with the data available from other sources, the scholarly author builds up a vivid picture not only of Josephus himself but of his times and of the position of the Jews in the Roman empire in the first Christian century.

CORRESPONDENCE

Mr. Eddy's Retirement

EDITOR THE CHRISTIAN CENTURY:

SIR: In your editorial comment on the retiring of Sherwood Eddy from active Y. M. C. A. work, reference was made to the "operation of an inexorable 'Y' law" requiring secretaries to retire at age sixty. This is not quite true to facts. The old international committee made such a rule at the time the retirement fund was inaugurated, but there is no such expressed policy on the part of the national council. Mr. Eddy chose to retire as is provided when a secretary reaches his sixtieth birthday, but he did not have to. In fact, some of the prominent association leaders, as well as those in less conspicuous places who are continuing in service past sixty, are finding these years the most effective in their entire association service.

New York City. R. P. KAIGHN, Secretary.

God and the Constitution

EDITOR THE CHRISTIAN CENTURY:

SIR: In the editorial notes of The Christian Century for January 14 there is one headed, "The Periodical Campaign to Put God in the Constitution." Please permit me to thank you for the courteous way in which you deny our proposal and for some understanding of our position. At the same time the arguments you bring against the proposed Christian amendment cite cases where church and state were united, and this does not contemplate that; in fact guards against it. Recognizing Jesus Christ as king does not recognize any church or give special privileges to any church. When the state accepts the direct approach to God, it does away with the need of any recognized church through which it must act.

It is quite true that "this government is not based upon an acceptance of the authority and law of Jesus Christ." You say truly that the founder of our government had no intention of building it on that principle. But, and here is the gist of the whole matter, that is the foundation laid down in the word of God. That is the truth, if the Bible is true.

Jesus Christ is king of kings and lord of lords. He is the prince of the kings of the earth. All authority has been given to him in heaven and upon earth. The text, "My kingdom is not of this world," does not tell us of its place or power, but of its origin and nature. It is not from or out of (ek) this world. We pray, "Thy kingdom come; thy will be done on earth as it is in heaven." How can the kingdom come without recognizing the king, or his will be done without recognizing his law?

As for disfranchising those who are not Christians, have you ever heard of the 18th amendment disfranchising any "wet"?

Glenshaw, Pa. W. J. COLEMAN.

Lynching as a Substitute for Capital Punishment

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just received The Christian Century and note your comment on the North Dakota lynching. This is not written in any extenuation of that lynching, not in the slightest degree, for I regret such action as much as anyone can. But there was a contributing factor in the case which is much more evident, probably, to those of us who live near the scene of the transaction than would be evident to those many hundreds of miles away. If capital punishment were legal in North Dakota this lynching would probably not have occurred. The young man would no doubt have received a sentence of the full penalty

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of the law, which is life imprisonment. But feeling ran high in the community that for one who had committed such a dastardly crime, to live for the rest of his life in the comparative comfort of a state institution was not sufficient judgment for his crime.

Dickinson, N. D. MALCOLM F. MILLER.

Social Equality from the Negro Viewpoint

EDITOR THE CHRISTIAN CENTURY:

SIR: I have an absorbing interest in the discussion now going on in The Christian Century regarding the Detroit episode. I note in the current issue that L. L. Gwaltney, for one, has not been misled by the spokesmen for colored people who have denied for them the desire for social equality. As a matter of fact, representative spokesmen for the race make no such denial, if by the term "social equality" is meant association with other people on terms of equality. All that the Negro people have conceded is the right to choose associates on the basis of mutual consent. They have no desire to intrude themselves among white people, but where their presence is mutually desirable, as in the case of the Detroit conference, they should not be expected to enjoy having their color operate to their disadvantage.

Negroes do not accept the dictum of Nordic innate superiority. There is no biological ground for such an assumption and no reason advanced beyond that of blind prejudice why deference should be paid to it. It is also yet to be proved that amalgamation of races produces an inferior humanity. As for Christian fellowship, if it cannot yet overcome anti-Christian social restraints and meet humanity as a common brotherhood, its task is manifestly incomplete and the confession of its inability constitutes a ringing challenge to Christian people to square their practices with their teachings.

Springfield, O. C. J. POWELL.

Christians and the Race Problem

EDITOR THE CHRISTIAN CENTURY:

SIR: In your editorials, "The Race Issue at Detroit" and "Christian Strategy in Race Relations" you characterize the race problem as the most acute now confronting the Christian church. I disagree with your main thesis and with much you say in defence of it. Dean Inge says: "Christ was not an advanced social reformer. The gospel is a message of spiritual redemption, *not* a social reform. Christ was indifferent to all forms of government, ecclesiastical and civil. His method of proceeding outward from the individual to society is the true method of moral reform." The church is not responsible for settling the race question, prohibition, graft and other forms of social evils and injustice. When it is asserted that the church is responsible for curing such social ills, we assume that the church is thought of as a sort of social-ethical society; I regard the church as quite other than such a society.

The race question projected into the church in America will do no good but may do much harm.

The chief need is that Christians should be delivered from false and dangerous ideologies and should discover or re-discover the realistic understanding of life. Radical idealism is often confused with Christian earnestness but nothing but hypocrisy and confusion will come out of this sort of super-ethical earnestness.

As I view it, the race question is, relatively speaking, settled already, for about 95 per cent of white persons, in and out of the church, are unalterably opposed to changing the existing race relations, and I believe that a large majority of Negroes are satisfied or would be if they were not molested by a few agitators in both races. The suggestion that it would be "a splendid aftermath of Detroit if all religious organizations of every kind would band themselves together to serve notice on the hotels of the country that they will accept no hospitality anywhere which does not provide for complete fairness in its treatment of the various races comprising the religious fellowship" seems radical and unchristian to me.

I also resent the assertion that "It is the white man who makes the problem. His greed, his brutality, his snobbishness is the matter of issue." This is neither true, just, nor Christian. The civilization and religion, such as it is, which we enjoy is the direct product of our Anglo-Saxon ancestors, and I hold with Edmund Burke that "it is a deposit transmitted to this generation by the past to be handed down to the future and that if a generation can dispose of it as its own it ought also to respect it as belonging to others." This civilization we have handed ready made to the Negro and other races and we expect them not to misuse it.

I fear it will be a long time before there will be, as you assert, "action by the white churches that will give a new basis for hope that the white world will grant voluntarily what the colored world is beginning to demand."

In conclusion, I will say that I am pleased with, and proud of the way the Negroes of America have assimilated our civilization and institutions. They have shown beyond doubt that they are capable of being good citizens and Christians; in fact, they are better citizens and much less of a menace than some foreigners who infest our cities. Every person of good will wishes to see the Negro receive justice tempered with reason, but not this so-called even-handed justice, which may mean injustice when expressed by misguided radicals of both races.

Chicago, Ill. J. H. GOSS.

Public Needs and Preparedness Follies

EDITOR THE CHRISTIAN CENTURY:

SIR: Not since the civil war have the people in any part of our country been in such sore distress as they are today in many sections. In the richest country in the world, where 511 persons have an income of one or more million dollars a year and some persons five times that amount, the Red Cross has received less than half the $10,000,000 asked for to relieve urgent needs. The New York Times correspondent in Arkansas tells of the fearful distress in that state alone where 35 per cent of the population are being fed by Red Cross supplies of food.

At such a time as this, Admiral Pratt, supported by other navy men, comes forward to tell our taxpayers they should tax themselves to spend eleven thousand million dollars to build up our navy to parity with that of Great Britain, the nation with whom we have kept peace ever since a century ago when we disarmed the Canadian border! Britain will always keep the peace with us so long as we can walk into Canada if she attacked us. She is exposed as we are not, and is unable to feed her people should her commerce be obstructed by war. Our big navy people have the temerity to tell us, the safest nation in the world, yet spending more than any other on armaments, as the President warns us, that we should begin in this time of depression when we face a deficit this year of more than $135,000,000 to enter on a ten-year program that is nothing less than insane. Will the hard-headed taxpayers deal with this as it deserves?

Military technicians are not statesmen. At this moment they hold up a fantastic bugaboo of danger to the credulous women of 41 "patriotic" societies who have just listened in Washington to these experts on T. N. T., lewisite, machine guns and submarines. These dames and daughters also listened to Senator David I. Walsh, who for some inscrutable political purpose helped to delude them with the idea that our defenses are so weak that we should bring our navy up to parity with Britain's navy although the London treaty put us not under the slightest obligation to do so but merely gave us the permission to do so if we chose.

Parity of security is all that we need and that we have in abundance, having never had any nation declare war against us and having fewer killed by foreigners in all our history than we have had murdered in the last ten years! Colonel Robbins assured the "patriots" that never had there been such an effort "to strip the country of its last vestige of defense and to compel it to stand disarmed before a world shaken by threats of war." No one was present to challenge this hysterical talk and to

show that no peace advocates are asking for anything but universal, simultaneous disarmament. While the Women's conference on the cause and cure of war invited, for the sake of understanding "the other side," Admirals Pratt and Bristol to occupy a session explaining their theories, the conference of "patriots" excluded all speakers except those who told them what they already believed. They heard nothing about substitutes for war; economic pressure against a possible aggressor; peace treaties or courts; and universal reduction at an agreed percent of each nation's previous year's military appropriations. Going hence to spread all over the country these traditional views that were dominant everywhere before 1914, they will try to perpetuate among the rising generation those same sophistries which led to the most disastrous and futile war in history. That was was one of the prime causes of the present depression which has created 5,000,000 unemployed. Said Franklin, "The worst thing you can do with a customer is to knock him on the head." The next worst thing is to leave him unable to earn what he needs.

Brookline, Mass. LUCIA AMES MEAD.

Keeping the Mooney Case Alive

EDITOR THE CHRISTIAN CENTURY:

SIR: Your journal has labored so earnestly to right the evident miscarriage of justice in the Mooney-Billings case that I venture to ask if the suggestion of your correspondent, Arthur Green, in your issue of February 11 is not worthy of careful consideration. This suggestion, that the National Council of Congregational churches cancel their gathering in San Francisco for this year, and that the Christian Endeavor union do likewise for their convention later, is made in the hope that such action, followed by other bodies, might culminate in a national protest so impressive that California would be compelled to heed. If this course seems visionary or impracticable, by all means let some better suggestion be made, for the Mooney-Billings case *must not* be laid on the shelf.

Westport, Conn. EDWARD D. MERRIMAN.

A Church Committee on Mooney and Billings

EDITOR THE CHRISTIAN CENTURY:

SIR: The Mooney-Billings cases are not settled. They stand as a fearful indictment of that spirit of fair play and even-handed justice which should be the proudest asset of any people.

This committee has been organized in the conviction that the adherents of organized religion in the United States have no right to keep silence. The denial of justice to one man is a denial directed at every man.

The facts are clear. Mooney and Billings have been in prison for fourteen years, convicted on the charge of participating in the bombing outrage in San Francisco, July 22, 1916. During these fourteen years the three principal witnesses, MacDonald, Oxman, and Estelle Smith have been completely discredited. The trial judge who presided at the Mooney trial says the men were wrongfully convicted and should be pardoned. The chief prosecutor at the Billings trial concurs. The present district attorney says the men should be released. All ten living Mooney jurors ask for pardon of the men. The detective captain who helped convict them says they did not have a fair trial. The attorney-general twice asked for a new trial.

The supreme court of the state of California, in a decision rendered December 1 last, refused to recommend a pardon for Billings. One justice, dissenting, characterized the decision as "indefensible because it appeals to passion and prejudice," and says "suspicions, conjectures, unwarranted inferences, irreconcilable inconsistencies and admitted perjuries are treated as facts." A careful reading of the decision confirms the accuracy of Justice Langdon's statement.

Religious groups—Christian and Jewish—believe in mercy and justice.

It is too late for either mercy or justice to Mooney and Billings. You cannot take fourteen of the best years of a man's life and still do justice. It is not too late to retrieve some shattered remnant of self-respect of the American people.

We therefore invite the people of the churches and the synagogues to join in an appeal to the governor of California, Hon. James Rolph, Sacramento, California, urging him to pardon Mooney and Billings. The governor is a man of generous instincts. He is sensitive to the interests of the underprivileged. His hands will be enormously strengthened if he knows that he has the backing of many millions throughout the country.

We hope that you will send personal letters to the governor, and that in addition you will persuade other individuals and groups to do likewise.

We will appreciate it if you will send copies of such letters to us.

New York City. FRANCIS J. MCCONNELL, Chairman.
HUBERT C. HERRING, Secretary.

Movies and Liquor

EDITOR THE CHRISTIAN CENTURY:

SIR: Your attack upon the evils connected with motion pictures and your strong advocacy of prohibition lead me to suggest the probable necessity of joining those two activities. Last Friday evening I took my family, at the earnest urging of the youngest member, to see "Tom Sawyer." This feature film was amusing entertainment but the news reel shown as a part of the program provided in the block-booking scheme was anti-prohibition propaganda pure and simple. It announced itself as dry and wet comments on the Wickersham report. The first commentator was a member of the commission who found nothing more to say than that he hoped the report would lead to a majority opinion on prohibition, just as if there had never been such. The second commentator was Al Smith who belittled the commission and misrepresented the report in stating that the commission had agreed that the whole thing (ostensibly prohibition) was wrong. The third speaker, Congressman LaGuardia, made an anti-prohibition speech and Will Rogers concluded with the remark that the only use for the report was as fuel. Such propaganda served up to the people who have paid for entertainment is unfair and a fraud. It deserves the protest of everyone.

Alton, Ill. A. AUGUSTUS HOBSON.

The Palestine Seminar

EDITOR THE CHRISTIAN CENTURY:

SIR: This note is to call the attention of Christian Century readers to the seminar to Palestine which is to be conducted next summer under the joint auspices of the American University, Washington, D. C., and the American School of Oriental Research, Jerusalem. This seminar is intended to provide social and religious leaders in America opportunity to become acquainted with the cultural history of Palestine, together with present-day conditions there.

In accordance with a plan successfully instituted last summer, conferences are being arranged with Zionist leaders among the Jews in Palestine, and with the grand mufti and other representatives of the Supreme Moslem council in Jerusalem. There will be observation trips to Zionist colonies and to their agricultural college near Jaffa.

Palestine has been and is of increasing interest and concern to the entire civilized world. And if America is to have an intelligent understanding of the relations between the Arabs, Jews, and British, more of our leaders need to have the first-hand contacts which such a summer affords.

The members of the seminar sail from New York on June 24th, 1931. Application for membership and requests for further information should be addressed to

The American University, Washington, D. C. DR. ARTHUR J. JACKSON, Director Department of Religion.

XUM

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Dr. Aked's Church Refuses to Die

Returns to Theater to Hold Services After Losing Building—New View Given of Latin America

(*Correspondence from Southern California*)

SAN DIEGO, Feb. 10.—In a recent letter it was stated that All Souls church, Congregational, Dr. C. F. Aked, pastor, was unable to meet the interest claims upon the magnificent property it had taken over from the Wilshire Congregational church of Los Angeles. The church advertising page now announces that the congregation has returned to the Westlake theater, with its 1,949 seats, in a refusal to die or to let Dr. Aked retire. "All Souls church starts without one penny of debt and nobody will be badgered for money." Which would seem to indicate that if the choice is between a luxuriously appointed church edifice and a great spiritual message, it is the part of spiritual wisdom to choose the latter.

New Interpretation of Latin America

It is quite the order of remark today, both in our secular and church papers, that the steady disintegration of Protestantism is paralleled by a massive and impressive progress on the part of Roman Catholicism. Here is a bit of news for such troubled spirits whether they are arrogant secularists or wearied Protestants: Dr. George F. Howard, of Buenos Aires, who was the interpreter of Stanley Jones in his late speaking tour among the colleges and groups of intelligentsia of South America, himself a native of Argentina, has been speaking in southern California in various centers seeking to bring about a better understanding of Latin civilization on the part of the people of North America. No one can hear these addresses setting forth the civic life and the social ideals of South America, and especially of Argentina, without realizing that much of the spiritual idealism and democratic aspiration of the United States is due to the influence of the Bible and the Protestant churches.

Dr. Howard makes little of the cynicism and superstition and ignorance of the masses of the South American countries, where Roman Catholicism has had free course to run and be glorified without let or hindrance. But any attentive hearer can see that the deeper differences of the two vast areas are not simply racial or temperamental, but largely educational. What is most effective about his addresses is his use of native educators, writers and publicists to speak for the soul of South America. There is an entire absence from this interpreter's words of sectarianism and also of the chamber of commerce idiom. He is not boosting trade or boasting of economic development, but revealing the spiritual and cultural aspirations of our southern neighbors.

Speak on Changing China

In the last few weeks Dr. James L. Ding, president of the Anglo-Chinese college of Foochow, and his wife have been giving a series of addresses in Fresno, Riverside, Pasadena, San Diego, Long Beach and Los Angeles, portraying the rapid changes taking place in every phase of Chinese life and civilization and indicating that an evolution of a republican form of government is taking place in plain view of the whole world and with a comparatively small loss of life and with as little upset and dislocation as could be expected when changes so radical are involved. Mrs. Ding represents vividly in her own personality and in her addresses both the charm and quaintness of the older China and the passionate idealism of the new.

Need New Evangelism

January 19 and 20 the Federal council of churches held a two day evangelistic convention in Los Angeles which was very largely attended by pastors from all denominations from all over southern California. It was under the direction of the church federation of Los Angeles and its program included Dr. Charles L. Goodell, of New York and a team of representatives from many Protestant denominations. If there is anything apparent from such programs, good as they are, it is not simply that we have lost something of our evangelistic passion as Protestant churches but that we need a fresh and more adequate type of evangelism.

JAMES ALLEN GEISSINGER.

Bishop Berry Dies

Methodist Leader Won Renown as Editor of Epworth Herald

Dr. Joseph F. Berry, retired bishop of the Methodist church, died at his winter home in Winter Park, Fla., Feb. 11, at 74 years of age, after a prolonged illness. Bishop Berry spent his early years in Canada, where he was born. He came to the United States in 1874 and joined the Detroit conference; he held pastorates in Michigan during 13 years. In 1884 he was made associate editor of the Michigan Christian Advocate, and six years later founded the Epworth Herald, published in Chicago. He was elevated to the bishopric in 1904 and was resident bishop of Buffalo for eight years, and of Philadelphia from 1912 to 1928. On the retirement of Bishop Cranston, in 1916, he became senior member of the board of bishops. He had served as president of the Methodist board of home missions. He retired from the active work of the bishopric in 1928.

Bishop Berry was known as an opponent of tabernacle evangelism.

Oxford Movement Stirs Scotland

Dr. Buchman and Associates Given Warm Greeting by Edinburgh Pastors —Halls Packed

(*Special Correspondence from Scotland*)

GLASGOW, Feb. 6.—It sounds like carrying coals to Newcastle for outsiders to try to bring religion to Scotland—and yet this is actually being attempted by the Oxford group movement. Just as Scotland welcomed Moody and Sankey with open arms, so she is proving hospitable on the whole to the new emphasis proclaimed by the apostles of Buchmanism. It is interesting and heartening to see this influence spreading over the land. Of course, as elsewhere, there is a difference of opinion as to the merits of the movement, but its converts come from all ages and all denominations, especially the Episcopal and the Church of Scotland. Back of the Scottish reserve, there is a warmth of religious fervor which is eager to respond to what it recognizes as a fresh and true interpretation of the faith.

Dr. Buchman, Loudon Hamilton, and other leaders of this new school, having stirred great sections of South Africa with their message, came north to Scotland last spring, shortly before the general assembly in May. They were not a bit awed by the conservatism of staid old Edinburgh, and held testimony meetings and house parties as in other places. During the assembly, they invited the ministers to come and hear about the movement. Dr. James Black and other leading Edinburgh ministers have opened their pulpits to speakers, until the whole city now knows about it and has formed an opinion. The monthly meeting of the "group" in January showed no diminution of interest —the hall was packed to overflowing. And now the movement is spreading. A team of fifty went to Aberdeen last month. There is talk of a start being made in Glasgow. Soon the whole country will be touched.

Minimum Salary Continued

The financial year of the churches corresponding with the calendar year, this is the season when committees are taking stock of where they stand. The maintenance of the ministry committee of the Church of Scotland has just declared that it is able to continue for another year the payment of the minimum stipend of £300 (and a manse) throughout the church, in spite of a decrease of £5,137 in congregational givings. One hope of the union was that the minimum might be increased, but it is a real cause for congratulation in these times of economic depression that the salaries of the poorly paid ministers are not to be reduced. The total receipts

of the fund from all sources last year were £244,949. This fund in a sense corresponds to the money administered by a home mission board in America, for it makes possible the placing of fully equipped ministers in sparsely settled country districts and villages, as well as in crowded slum areas in the city.

Ever since the union of the two churches in October, 1929, the readjustment of agencies committees have been negotiating with local parties whenever a vacancy has occurred in an overchurched community. (Every presbytery has such a committee.) Strong pressure has been brought to bear on the churches with tiny membership to unite with the nearest neighbor and thus end the disgrace of competing kirks at country crossroads. That the denomination has tackled this problem with courage and honesty is shown by the fact that already 112 local amalgamations have taken place, and it is the savings thus effected which are really responsible for the church's ability to continue the £300 salary in a year when the country is saturated with unemployment.

The Continuing church has also managed to pay its ministers the same minimum, and has ordained its first foreign missionary, who is to work at Molepolole, South Africa. The Episcopal clergy fund reached the goal ten years ago of £250 and a free house for every priest in sole or principal charge of a congregation, and this has been increased to £277 the last few years, not through congregational givings but through endowment.

Liquor Trade Gloomy

The police statistics would seem to indicate that Glasgow citizens showed an improved behavior in the festive week which ends the old year and commences the new. The total number of police-court cases in this city of a million odd inhabitants during the rollicking week of Dec. 28-Jan. 4, when practically all factories are shut down and when many of the large stores are closed for several days, was only 603. The "drunk and incapable" cases numbered 133—the lowest in ten years—but the "disorderly" cases, at 217, were the next to highest of the decade. The total, 603, was less than the average.

Is there any connection between these facts and the gloom of which one reads in licensed trade circles? The president of the Glasgow Licensed Trade Defense association has been bewailing that the public is still being made to pay 8s 5d duty on each bottle of whisky, which puts the price of that beverage far beyond the purchasing power of the people and has reduced the consumption of spirits in the year ending last March by 500,000 gallons.

Speaks on America

Rt. Rev. Frederick L. Deane, Episcopal bishop of Aberdeen and Orkney, has been doing good service to Anglo-American friendship by the addresses he has been giving here since his return from the United States. He has been a wise and generous interpreter of the true spirit of America to those resident on this island. He pleads for mutual understanding and good will between the English-speaking peoples as a greater protection to the future of the world than the League of Nations. What impressed him most on his visit was the way America had given to hard-working and intelligent artisans a standard of comfort, such as no other nation in the world had been able to attain for those who toil with their hands.

Dr. Black Talks to Children

Dr. James Black of St. George's West, Edinburgh, has published an inimitable book of children's talks under the title, "The Unlocked Door: Talks to Peter Pan." Here is a taste: "'Mother, it was fear that laid hold of my heart when I found the door of the house unlocked. My father—is he—?' 'Wheesht, laddie, wheesht! Even when the thieving tinkers had their tent pitched in the lower field, there was never a night these years that your father had this door either lockit or barred. He hasna lockit the door, my son, since the hour ye went away.' *And neither*

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has God! If we, His stravaiging folk, will but walk up the long glen, and put our hand to the old door that we slammed behind us in our anger and shame, we'll find like Alasdair that the door hasna been lockit since the night we went away."

MARCUS A. SPENCER.

Two Brooklyn, N. Y. Reformed Churches Unite

Last month the congregation of the Reformed Church on the Heights, Brooklyn, N. Y. voted unanimously to unite with the "Old First" Reformed church of that city. Rev. Cornelius B. Muste, of the South classis of Long Island, has been extended a call to minister to the united church, and has accepted. He will be installed March 3. The two churches joined in union services in the Old First Feb. 15, Dr. Muste preaching both morning and evening.

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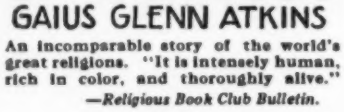

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Illinois Pastors Desire Unity

Annual Convocation Shows This to be Dominant Idea—Prohibition Stand Sent to State Legislature

(*Special Correspondence from Chicago*)

CHICAGO, Feb. 14—About 300 ministers of nearly a dozen denominations gathered at Springfield for the second annual Illinois convocation of ministers, Feb. 9-11. First Methodist church was the gracious host of the convocation, and First Christian church hospitably offered its excellent facilities for the great annual banquet. The attendance, despite the financial depression, was approximately that of last year, and the spirit of the convocation was warm and fraternal. The constantly recurring emphasis was upon the necessity for unity, even something approaching some form of organic Protestant unity, although no one was bold enough to offer definite plans and specifications for such unity, beyond increased denominational cooperation. The farthest that the official findings of the convocation go in the matter is a reference to "the pulsating unity of heart and spirit that has caught us up into a new realization of the possibilities of the future of the churches and of Christianity." And that is, probably, as far as it is wise to go at present.

Program of Illinois Council

It is interesting to note, in this connection, the program of the Illinois council of churches, as outlined to the ministers by Hugh T. Morrison, M. D., first president of the council, who, by the way, was re-elected at the annual meeting of the council held while the ministers' convocation was in session. Whatever aspirations there may be for a profounder unity, nothing beyond the desire to promote cooperation and united effort finds formal expression. The council desires to become a clearing house for intelligence related to all forms of interdenominational activity; to serve as a liaison agency with the Federal council; to develop practical local coordination through the organization of local councils of churches; to conduct surveys; to maintain an annual convocation of ministers; to foster united evangelistic and missionary programs; and to unite Protestant forces behind great moral and social reform movements, such as world peace, prohibition, and economic justice. While some might like to see the state council step out more boldly, it must be remembered that the council must operate within very clearly defined limits or face widespread disaffection. Yet one could not sit throughout this convocation without realizing that its chief significance, for perhaps the large majority of those participating, was, to quote from Douglass' recent book, "as a gesture toward church unity."

Dr. Boynton's Poem

The irrelevencies of denominational distinctions could hardly have received better expression than in a little poem quoted by Dr. Nehemiah Boynton in one of his devotional services. And regarding the conduct of these devotional services, the official findings truly say, "Venerable in maturity of mellow wisdom, veteran of many a well fought field of stirring conflict for truth and right, Dr. Nehemiah Boynton came to us breathing an atmosphere of quiet devotion, and, moving with the assured and confident steps of a guide who knew the way, led us into the secret place of the Most High." But to return to the poem, it runs:

"Now the little town of Pogus has nine hundred, more or less,
Which, in one great congregation would make quite a church, I guess,
And do a lot of good. But you see it could never be,
Since one's tweedle-dum was different from the other's tweedle-dee.
So the Baptists, they are Baptists, though their church is swamped in debt;
And the orthodox are pious, though expenses can't be met;
And the twenty Presbyterians will be Calvinists, or bust;
For old Pogus is religious, as I said the same, at fust.

"I always thought that Jesus came to do the whole world good,
To bind the Jew and Gentile in a common brotherhood;
But I see that I'm mistaken, and I didn't read it right,
For the word that's meant for love must be somewhere written fight.
But I want to tell you, brethren, and put it to you strong,
While you're fighting, Old Nick's fellows pull together right along!
So you'd better stop your fighting, be united if you can,
For the Pogus way of doing ain't no use to God or man."

The Prohibition Situation

Dr. Charles Clayton Morrison's address—his maiden temperance speech, as he vowed—was a masterly presentation of "The Prohibition Situation." It sounded, as Dr. Herbert L. Willett, the gracious and competent presiding officer of the convocation, remarked, as if the speaker had been reading some recent editorials in The Christian Century. Perhaps the greatest service rendered by the address was to clarify the significance of the Wickersham report as an uncompromisingly dry document, a matter that has certainly not been made transparently clear in the daily press. Dr. Morrison urged that the report, particularly with the president's comment in transmitting it to the congress, be made the fighting weapon of the drys. His plea for the renewal of active and earnest temperance education in the churches, and of the policy of calling upon church folk to sign a temperance pledge, met with a hearty response.

The address came at a particularly dramatic moment. On the morrow the legislature was scheduled to debate and vote upon the O'Grady bill to repeal the Illinois dry laws. At the close of Dr. Morrison's speech a resolution was signed by practically every minister present, calling upon the legislature to defeat the bill, and a committee of ten was appointed to carry the resolution to the speaker of the house.

The O'Grady bill, however, passed in the legislature next day; but it has yet to pass the senate and receive the governor's signature, and there are few who believe that the bill can take both of those hurdles.

Excellent Program

One could wish that space permitted a detailed report of the entire program, but it does not. The program throughout was, indeed, of a very high order, and was cordially received. I did not hear one disparaging comment, but heard many of hearty appreciation. Dr. Robert A. Ashworth, editor of the Baptist, in "A Call for Constructive Unity," was pithy and pointed; Dr. Fred B. Fisher, who gave Methodism a nice ecclesiastical problem when he resigned a bishopric, was dynamic and horizon-widening, both in his address and in the conference period which he conducted; Dr. Ivan Lee Holt, busy and modern-minded minister of a great St. Louis parish, contributed insights and released power, in discussing the place and significance of religion and the church in present-day life; Dr. Frederick F. Shannon was eloquent and illuminating in his address on "My Minister," given at the banquet; Dr. Worth M. Tippy, secretary of the Federal council's commission on the church and social service, quietly but effectively drove home the social responsibility of the churches; Dr. B. F. Lamb brought encouragement by telling of what actually had been accomplished by the council of churches and the pastors' conference in Ohio; Dr. Orvis F. Jordan conducted a stimulating conference on the Community church movement; and Rev. Rolland W. Schloerb led a beautiful, well-ordered, and helpful service of worship.

The convocation findings pay a well-deserved tribute to the executive of the entire enterprise, as follows: "Back of all the program of the convocation, not often in physical evidence, but felt everywhere, has been the quietly constructive but unobtrusive personality of the new executive secretary of the Illinois council of churches, Dr. Robert E. Pugh. His quiet, steady mind and his rich and long experience in executive work in one of our great denominations inspires us with well-founded hopes for the future of the convocation and the council."

It seems safe to predict that the Illinois convocation of ministers will steadily become an increasing force for good, for the unification of Protestantism, for the deepening and broadening of spirituality, and for the advance of social-mindedness, in the religious life of the state.

CHARLES T. HOLMAN.

Death of Anna Garlin Spencer, Minister and Social Worker

Rev. Anna Garlin Spencer, special lecturer in social science at Teachers' college, Columbia university, since 1920, died Feb. 12, in New York city, following a heart attack, at 80 years of age. Dr. Spencer was ordained and installed as minister of Bell Street chapel (Unitarian) in 1891, and served there for 14 years. She frequently preached in liberal and Unitarian pulpits. Dr. Spencer was one of the founders of the Congress of religious liberals, following the Parliament of religions held in Chicago, in 1893. She held a number of professorships.

Union Church in New Home

Many Denominations Share in Building West Watertown Edifice After Destruction by Fire

(Special Correspondence from New England)

BOSTON, Feb. 14—The West Watertown, Mass., Union church devoted the week of Feb. 8 to the dedication of its new house of worship. The other five churches of the town, Baptist, Congregational, Episcopal, Methodist, and Unitarian, sent congratulations by pastors and laymen and women. Invited to the banquet, the priest of the neighboring Roman Catholic church wrote cordially felicitating fellow Christians. The superintendent of schools and the fire chief and all three selectmen were present in person. The largest giver to the building fund is a member of the Congregational church. Officials of the Baptist state convention and Congregational conference, each of which had appropriated to the salary of the pastor and loaned $5,000 for the building, took prominent parts; and representatives of their women's missionary societies addressed the women. Greater Boston and Massachusetts federations of churches shared in these days of triumph for an enterprise which they have encouraged and aided.

This general interest has been enlisted by the heroic perseverance of the people and their pastors. Organized in an empty store some 15 years ago by Rev. E. E. Weaver, a Presbyterian, they dared to buy the entire end of a block facing the avenue, and under Rev. J. W. Barnett erected a commodious basement. An interdenominational council of seven communions, including Episcopal, recognized their occupation of the field with its growing population, and advised all Christians therein to join, at least as community members. Under the new pastor, Rev. J. C. Simpson, the outlook was bright, when fire wrecked their building. Undismayed, the people resolved not merely to rebuild but to complete their plant, and raised over $40,000 in 5-year pledges. With interdenominational aid to secure cash for building, the church is now equipped to meet its rare opportunity.

Prohibition and Prestige Abroad

The Foreign Policy association of Boston, on Feb. 7, thus stretched the scope of its discussions to cover the burning issue. Chester A. Rowell, of California, said that our respect for our own laws will affect our foreign reputation. Neither wets nor drys should look at prohibition subjectively, but objectively, as the scientist looks at an experiment. Other nations that have tried it have dropped it when the stage of organized opposition has been reached. Our constitution compels us to see it through. Repeal of the amendment is possible only after long effort. Nor can the enforcement law be easily amended, for the supreme court has declared that the constitution invalidates any measure inconsistent with it. "What shall we do?" "I make the startling suggestion that, while the law is law, law-abiding citizens might abide by the law!"

Frederick R. Coudert made the assertion that prohibition has destroyed the belief in American liberalism once held abroad. "We have put in the constitution something that is anti-constitutional, a police regulation. We have forgotten that no law is valid which is not a crystallization of the sentiment of the people."

Stanley High, editor of the Christian Herald, denied that "the Southern Metho-

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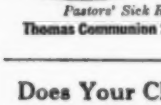
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dist" and other churches are allies of the bootleggers in retaining prohibition. A survey of speakeasies made by the New York World showed that 92 out of 100 want the return of license. The groups that revile our policy are the liquor interests and social tories. There is an increasing number in England who say: "*We* must eliminate the drink evil." Gandhi told Mr. High that the abolition of the liquor traffic is one of his main objectives. Liquor has always been associated with lawlessness. The reason for drinking is not prohibition but the desire to drink. Those who ask us to commute the sentence against liquor try to suppress the evidence on which it was condemned, and to make its resistance to legal imprisonment a reason for release!

Prominent Protagonists of Prohibition

James E. Cassidy, auxiliary bishop of Fall River, on Feb. 8 addressed a Young men's Catholic Total Abstinence society, with 1000 present. He emphasized the benefits of prohibition and said that its opponents have been unable to propose a satisfactory substitute. "I was able to distribute 6,000 quarts of milk to the poor last week. Does any one suggest that it would have been better to give 6,000 quarts of beer?"

Rev. Oscar E. Maurer, of Center church, New Haven, Conn., at a forum in the First Methodist church, Feb. 1, attacked the proposal to repeal the state enforcement law, basing his statements on legal opinions. "Without that law, the entire state police might be drawn up on India dock and would be helpless to arrest rum-runners. Repeal would be a direct blow at the rights of small towns and take away every vestige of power from their officials.'"

The Anti-saloon league of Massachusetts has refused to change its name. It was felt that, since the Wickersham report has said, "Admittedly the great achievement of the 18th amendment has been the abolition of the saloon," its past has been justified; and its policy for the future must be to insist that any form of permission would restore the essential features of that now universally anathematized institution.

Temperance Instruction Urged

Dr. Richard C. Cabot, in accepting the presidency of the league, said that from a medical point of view, everyone should be a prohibitionist. "There is no question that prohibition improves public health. Even today, with unsatisfactory enforcement, all competent authorities agree that the health of children has markedly improved, due probably to the larger proportion of their fathers' wages now spent on their care."

The league opened its new campaign of education Feb. 4, with a meeting at Northampton, arranged by Doris L. Rutledge, secretary of this department. There were separate sessions of pastors, teachers, and others. There was general agreement that there must be revival of temperance instruction in the public schools, and in the churches, use of such books as "How to Live," "Tiger, Tiger: The Life of John B. Gough," and a campaign of pledge-signing.

EDWARD TALLMADGE ROOT.

Pacific Pastors Hear Dr. Finley

Berkeley Conference Brings Leaders from Atlantic Seaboard—Paul Blanshard Cheered

VALLEJO, CALIF., Feb. 13.—The 11th interdenominational pastoral conference of the Pacific school of religion in conjunction with lectures on the E. T. Earl foundation was held in the First Congregational church of Berkeley, Feb. 10, 11 and 12. The conference was largely attended by ministers of all denominations from all parts of California.

The 30th annual course of lectures on the E. T. Earl foundation was delivered by Dr. John Huston Finley, associate editor of the New York Times. Although he was the chief speaker on the program, he was to many the least interesting of all. His quiet humor was not appreciated by some, his glorification of the Presbyterians and the Scotch was resented by others, his voice was not strong enough to be heard by all in the large audiences and he made his delivery tedious by references to time limitations set upon his addresses. Yet his discourses showed profound and careful research. The criticisms made upon the subject matter of his addresses were probably due to the limitations of his critics.

Calvinistic America

"Predestinating America" was his general theme. I give a few significant phrases: "It was almost at the same moment that John Calvin was born that Copernicus was developing his history of a heliocentric instead of a geocentric cosmos. Thus, though America was baptized under the Ptolemaic system and claimed by a Catholic sovereign, the colonies which became the United States of America were settled under the Copernican system and its first settlers were most of them fed upon the spiritual doctrines of John Calvin. . . . Men of Scottish ancestry were the first to declare for independence. They had a determining part in winning independence and they had an important, and even dominant, part in framing and securing the adoption of the constitution of the United States, which, like a decree of destiny, no whim of a day can repeal."

Missionary Conditions

The versatile and ready president of the Pacific school of religion, Dr. Herman Frank Swartz, who a year ago was absent in the orient, gave two striking addresses bringing an interpretation of social and religious conditions as he found them in India, China and Japan. He told us that the chief cause of the unrest in India is the tragic poverty of the people and their resentment under present conditions; for they must pay the salaries and pensions of their British overlords. The poverty of the people of India was the most depressing and pathetic thing that he had seen in the orient. The population of India has increased 50,000,000 in 50 years. Fecundity is a principle of their religious life. And all life is sacred. Thus their poverty is aggravated.

Dr. Swartz' second address was on "The Colonial Policy of the Church." He showed how the church in its missionary enterprises has tended toward the imperialistic methods of civil governments. Old schemes and plans and customs become sacred in the church as in political affairs. Authority goes out from the conquering center to the conquered. Language, social customs, symbols are all imposed by the church upon those whom it evangelizes. But we are beginning to learn that colonial principles have no place in missions and that the church must be indigenous. But one reason for lessening of gifts to missions is probably that some of us feel that we can no longer build "our church" in the mission fields.

Future Evangelism

Charles R. Zahniser, secretary of the committee on training in interchurch cooperation, spoke on "Poverties in the Present-Day Protestant Program," "Community Wide Evangelism," and "Attainable Ideals in Christian Unity." Dr. Zahniser was listened to with great interest and he also gave some time to particular problems and questions outside of the program periods. He said that there is danger that the church may become a caste institution. We win success among some elements and none in others. We have retreated from some areas where we should have used different methods of approach.

"The evangelism of tomorrow will be characterized by four things," said Dr. Zahniser. "First, it will be largely outside of the church walls. The day of mass evangelism is past. You have to have a man about four-fifths converted before he will come to church. Second, it will be personal. Third, it will be a lay activity, pastor led. Churches must get away from the notion that they can hire a preacher to save the souls of the community. Fourth, it will be case work in character. In the cure of sick souls we must use the same methods as the skilled physician who carefully diagnoses each case and then plans his treatment accordingly.

Concerning church union he said: "We are interested in Christian union not around creeds, but in deeds. It is a thousand times easier to get people to unite in a piece of Christian work than to get them to agree in their opinions." Then he went on to tell of union projects in Pittsburgh, Indianapolis and other places. Dr. Zahniser talks like brass tacks. His voice is harsh and strident, like the deficiencies in our evangelism. His face is like a statistical map, but with eyes that burn with intensity and enthusiasm.

Bishop Blake

Bishop Edgar Blake is a meek appearing, little, smiling man. But when on fire with sincerity and passion he becomes a veritable giant. He is witty and appreciates his own humor and expects you to do the same, and you do! He believes there is greater interest in religion than ever before. He finds evidence of this in the representative monthly periodicals. Ecclesiasticism at the same time is at a low ebb. The most dangerous thing in American life today is the decreasing prestige and sanctity of the home. There is one divorce and one separation for every five marriages. In homes related to the church one in fifty. Nationalism is rampant. There is much antipathy for the white race. This is not surprising since the white race dominates nine-tenths of the habitable globe. In Africa only Abyssinia and Liberia are free. Ninety per cent of India is illiterate after hundreds of years control by whites. Forty million of its people have never known satisfied hunger.

They pay $300,000,000 taxes to keep foreign soldiers. America has great wealth but millions are dependent on charity. Here we have race prejudice also. No man goes far without help of other men. No man meets his moral obligations until he shares the burdens of others. The present period of depression, Bishop Blake believes, will bring great social advances.

"The Present Crisis in the Christian Movement in China" was discussed in a masterly way by D. Willard Lyon. Dr. Lyon was the first secretary of the Y. M. C. A. in China. He is president of California College in China at Peiping and visiting professor in philosophy at the University of Southern California and visiting professor in the Pacific school of religion. Since leaving Y. M. C. A. work he gives his energies to creating more sympathy for the Chinese, a better appreciation of their culture, to the indigenizing of missionaries and business men and others who may go to China. He believes in the indigenous church.

Paul Blanshard on Modern Ills

If one may make comparisons at all, when every address was on such a high plane, it may be said that Paul Blanshard made the deepest impression of all the speakers in the conference. With great poise and calm control he uttered challenging facts and earnest convictions that went home to the consciences of all his hearers. Mr. Blanshard is a lecturer for the League for Industrial Democracy. At one time he was in the pulpit and then for a time a labor organizer. He told how in the beginning of his ministry he heard a laboring man say of him: "Don't pay any attention to that man, he comes from the church." But now Mr. Blanshard says, "I think that the church is waking up more than any other organization."

Mr. Blanshard urged us all to plan the future of our economic structure. Today production is planless. When we think we must kill Germans we coordinate and control. Distribution is unequal. Five hundred and eleven people have $1,000,000 income. At the other end laborers get $23 per week and the dirt farmer averages ten dollars a week after interest and taxes are paid. There should be stiff income and inheritance taxes for the rich. Labor is poorly distributed. The ordinary man doesn't have a right to work; only the privilege of being hired. The machine has made people richer. But the machine makes slaves in some instances. Power is unequally distributed. There is no real democracy in industry. There is a rising tide of social discontent the world over that must be reckoned with. Do not leave problems to soap box agitators.

In his lecture on racketeering Mr. Blanshard showed that there are racketeers in high places as well as in low. Profiteers and many modern advertisers are racketeers of dangerous ilk and largely responsible for the racketeers in the slums of the cities. In discussing "International Economics and the Next War," Mr. Blanchard proposed this economic platform: 1. No nation really wins a modern war. 2. No soldier or sailor or marine should be required to risk his life to pro-

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Mr. Blanshard protested vigorously against the policy of conscription practiced on the campus of the University of California, where every freshman and sophomore must take military training. He advised everyone to read Arthur Ponsonby's "Lies in War Time." He was cheered enthusiastically when he suggested that the United States should set the example in reduction of armaments.

MARCELLUS R. ELY.

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Dr. R. H. Charles Dies in London

Famous Apocalyptic Scholar Was Archdeacon of Westminster—All Political Parties Split

(British Table Talk)

LONDON, Feb. 3—Dr. R. H. Charles, archdeacon of Westminster, whose death is announced today, deserves more than a passing note. When I studied theology in the early '90s, we knew something of the apocalyptic writings which were current among the Jews in the days of Jesus, but we had not at hand all the literature which scholars have today. This new provision we owe most of all to Dr. Charles. At that time he was beginning his long and fruitful studies of this literature, and it is no exaggeration to say that since that time he has made as deep an impression on our thinking as any theologian of his day.

His great work on the Revelation is but one of many. He began and remained a broad churchman, and especially in recent years, when his turn came to preach in the abbey he would deal fearlessly with various debated issues, such for example as the nature of the resurrection, and the teaching of the gospels upon marriage. He held strongly that our visions of the last things were still colored by the Jewish apocalyptic teachings, and that we needed to rid ourselves of this influence.

Many years ago a company of scholars used to meet in Dr. Sanday's rooms to discuss the synoptic problem; they studied it for years with no small gains for scholarship. As a junior I was admitted to listen to these learned men among whom I can still see Dr. Charles, then a young scholar. I can remember how, in the discussion of "blessed are the poor in spirit," he insisted that we must not abandon the words "in spirit," as found in St. Matthew, for the Lukan version "blessed are ye poor."

The Political Situation

The bill which is designed to amend the existing law dealing with trades' unions—a law passed in the wake of the general strike—received its second reading, as I think I prophesied it would. The second reading was secured only by the votes of liberals, who mean to amend it in committee. (A bill becomes law so far as the house of commons is concerned when it is read twice and, after being amended or approved in committee is read a third time; then it goes to the house of lords.) To the question whether or not the bill is meant to make illegal such a strike as that of 1926 no certain answer was given. The bill provides means of dealing with such a possibility, but it is urged that the mischief would have gone too far before the machinery provided could be put into action. Sir John Simon and others voted against the bill.

In each party today there are divisions. Labor has its left wing of rebels. The conservatives have their Empire Crusaders on the one hand, and Mr. Churchill on the other with his plea for a firm policy in India. The liberals have their Sir John Simon, who is convinced that they should turn out the labor government. Sir John is a statesman of conviction and remarkable powers of presenting his case. His speech on the trade dispute bill was a masterpiece of forensic treatment.

Lord Grey of Falladon has joined in a campaign to secure national economy. Our national expenditure is enormous compared to its former level. The irritating feature of many of the speeches on this subject is that the speakers grow most excited upon what are called the social services, and pass over the waste of national resources upon armaments. Wars past and wars to come are the chief causes of the increase in our national expenditure.

Katharine Tynan

The publishers have done a good work in collecting the exquisite poems of this poet into one volume. She has lived to see many years; she was "born under a kind star," and her life has been rich in those treasures which cannot be bought for gold and silver. No poet of our time has a more radiant faith in God, her constant companion, and in the life beyond death. She is a Catholic and true to her faith; but there is strangely little in her lyrics which cannot be understood and received by those who do not belong to her church. She certainly has an abiding city.

"My city walls are builded strong,
My sentries go in white,
The years long and the season long
Pass in a dream of light."

Who that ever read it will forget The Voyage:

"Oh, in some morning, dateless yet,
I shall rise up in the sweet dark,
And find my ship with sails all set
By the dim quayside and embark."

If only an artist could draw that scene!

And So Forth

The Livingstone memorial at Blantyre reports a most successful first year. There were 51,000 visitors; and altogether the Livingstone memorial enters into friendly rivalry with the memorial of that other Scot, Robert Burns. . . . In his Indian policy Mr. Churchill has separated himself from his chief, Mr. Baldwin, and has started a campaign designed to arouse the country to the danger of losing India. One meeting was held last week in the Free Trade hall. . . . Among the new books is a brief life of Donald Hankey, published by the Student Christian movement. Hankey was one of the writers who spoke to the condition of the generation of youth which had to meet the war. The life reveals his spiritual history, through the stages of the army, residence in a poor London area, life in Oxford and a clergy school, and the war. A very noble spirit! . . . The archbishop of Canterbury is still suffering much pain, and it looks as if he will not be able to take his place in the ranks for a long time. . . . Two of our weekly reviews, The Nation and the New Statesman, are to be amalgamated. There does not seem to be room for two papers with so much in common. The daily and Sunday papers give so much space nowadays to general discussions that the magazines and reviews have and will have increasingly a struggle to survive.

EDWARD SHILLITO.

Offers Home for Vice-Presidents

Widow of Senator Renews Attempt to Provide for Nation's Second in Rank—May Be Accepted

(Special Correspondence from Washington)

WASHINGTON, Feb. 12.—Mrs. James B. Henderson, whose husband, Senator Henderson of Missouri (1863-69), bought land years ago on the edge of what was then Washington, and made plenty of money thereby, wants to be generous, but thus far her efforts have been fruitless. When Calvin Coolidge was vice-president and living in humble quarters in the Willard hotel, Mrs. Henderson took pity on the republic's second high official and said, "Let me give him a house;" or rather she said, "Let me give it to the government and let the vice-president live in it." No sooner said than done. A beautiful mansion out 16th street way was offered and as promptly declined. Why? Congress had an economical streak. 'Twould cost too much to maintain. Now Mrs. Henderson has another generous impulse. Vice-President Curtis lives, not at the Willard, but at the Mayflower, a hostelry about two degrees swankier. Still the ex-senator's wife is not satisfied that national dignity is being maintained. She offers a $300,000 residence more elegant as to exterior than the white house itself, the same to be a home for vice-presidents in perpetuity. If congress will make an appropriation sufficient to furnish the palace, and another to maintain it, our vice-presidents may be able to live there and still keep out of debt. It looks this time as though Mrs. Henderson's gift might be accepted.

Community Chest Drive Succeeds

An army of workers toiled unceasingly for a week recently and at the end of that period held a jubilation. The occasion? The Community chest's requirement of $1,950,000 for local charity and character building agencies, was more than met. With gifts still coming in, it looks as though the lid would not go down. Chest directors anticipated that more than $2,000,000 would be received. Washington's 65,000 government workers were solicited this year for the first time and contributed almost $450,000. There are 65 agencies that share in the chest's benefits.

Plan Cathedral Church

Church of the Covenant (Presbyterian) is working confidently toward the realization of a dream of many years, namely the erection of its new cathedral home. With $425,000 from an unnamed donor in hand, and $125,000 received from the government for the property of the old First Presbyterian church, they have a comfortable nest egg in reserve. In addition to this the valuable property now occupied on Connecticut avenue, when sold, will materially add to this sum. Dr. McCartney has been at Covenant's helm for more than a year now, and enjoys a constantly growing popularity.

Lenten Services

Again the church federation of this city will offer four weeks of noonday preaching services during Lent. Dr. Charles R. Brown, Dr. Carl C. Rasmussen, Dr. Joseph R. Sizoo and Bishop William F. McDowell are to be the preachers. Dr. Brown is the only one of the quartet from out of town.

Dry Bill Doomed

The Howell bill, which offered this city an effective law enforcement measure to control outlawed liquor, appears to be a dead issue so far as this session of congress is concerned. Even some of the senate drys objected to the provision which permitted search of dwellings under suspicion. The bill may come up at the next session and again it may not. In the meantime the capital city worries along with an antiquated and ineffective system of liquor control, while speakeasies abound.

Congressional Repartee

"Any man who says that is just an unadulterated liar." "Do you mean me? Say it to my face." "What I said on the floor goes." No, gentle reader, you are mistaken. These are not naughty street boys, indulging in such unbecoming talk. They are dignified members of congress. Representative Crampton mentions no names when he lets fly the ugly word, but Senator Caraway has an idea that the shaft was hurled in his direction. Forthwith he calls upon the Michigan congressman to say it again and louder. There was no fight, though it looked for a time as if there might be. The atmosphere seems to be free from static at the present time and presumably Michigan and Arkansas are content to remain sister states in the same union. But how great a matter a little fire kindleth. We sometimes wonder if our congressional solons ever seriously stop to consider how they appear to the country when they indulge in billingsgate.

W. S. ABERNETHY.

Presbyterians Lose Mission Promotion Secretary by Death

Dr. Robert S. Donaldson, secretary for promotion of the Presbyterian board of national missions, died in the New York hospital Feb. 6 at 51 years of age. He had been granted a leave of absence by his board last month. From 1906 to 1917 Dr. Donaldson served as a pastor in Milwaukee, and had led in the work of home missions in that state; in a ten years' service as superintendent of national missions for the California synod, he made an unusual record of achievement. In 1927 he came to New York city as secretary of promotion, a national office which brought under his supervision the presentation of the national missions cause in all churches of the Presbyterian church, U. S. A. in America.

Dr. Ozora Davis Takes a Rest in California

Dr. Ozora S. Davis has been preaching every Sunday since last summer at the United Church of Hyde Park, Chicago, and conducted a major course last quarter in Chicago seminary. His physicians have reminded him that he has not taken a complete rest since he underwent a critical operation in April of last year, and have ordered him to take an extended vacation in California, and he is now in that state for several months. Dr. Davis has recently completed a biography of the late Victor F. Lawson, Chicago editor.

Men's Conventions Held in Southland by Presbyterians

A series of men's conventions is being held during February, mostly in the south, by the Presbyterian board of Christian education's department of men's work. Dr. J. C. Acheson, Dr. W. F. Weir, Dr. W. C. Covert and Dr. Hugh T. Kerr are leading in these conventions, being held at Ft. Smith, Ark.; Ponca City, Okla.; Salina, Kan.; Kansas City, Mo.; Dallas, Tex., and Hannibal, Mo.

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Convention Shows Attendance Gain

Despite Economic Depression Pastors Increase Numbers at Pennsylvania Gathering for United Planning

HARRISBURG, Feb. 5.—The second annual Pastors' state convention was held in the Grace Methodist church, Harrisburg, Jan. 26-27, with representatives of 21 denominations in attendance, including 36 ecclesiastical bodies with a communicant membership of more than 1,900,000. The total Protestant church membership of the state is about 2,200,000. Many of those present were official delegates chosen by denominations on the basis of two ministers for every 5,000 communicant members, or major fraction thereof. Every denomination in the Pennsylvania council was represented as well as five others, coming practically from every county of the state and from Maryland, West Virginia, New Jersey, New York, Ohio and Illinois. This enrolment was larger than last year, notwithstanding the economic depression.

The object of the gathering was twofold: (1) to consider and more fully develop the five point program of the state council, including comity and missions, religious education, social service, international relations, with evangelism as the prevailing motive, and (2) to get in closer touch, through prayer and conference, with the divine source of spiritual power without which all programs are of no avail.

Speakers and Subjects

Among the speakers were such outstanding Christian leaders as Bishop William F. McDowell, of Washington, D. C., and Bishop Edwin Holt Hughes, of Chicago, Ill., both of the Methodist church; Dr. C. Wallace Petty, pastor of the First Baptist church, Pittsburgh, Dr. William R. King, executive secretary of the Home Missions council, Col. Raymond Robins, Dr. Emil E. Fischer, professor in the department of apologetics of the Lutheran theological seminary, Mt. Airy, Philadelphia, Mr. Arthur Dunham, secretary of the child welfare division, Public Charities association of Pennsylvania, Dr. Floyd W. Tomkins, rector of Holy Trinity Episcopal church, Philadelphia, Dr. William Chalmers Covert, general secretary of the Board of Christian Education of the Presbyterian church, Dr. Joseph R. Sizoo, pastor of the New York Avenue Presbyterian church, Washington, D. C.

Besides these speakers there were others who took part in the five simultaneous conferences which considered more informally the five point program under the general subject, "Conserving the Results of the 1,900th Anniversary of Pentecost," with these sub-topics: "Through better comity relations," "Through definite community programs of evangelism," "Through closer cooperation in religious education," "Through larger and more effective kingdom service," and "Through more Christian and statesmanlike promotion of world peace."

In connection with the convention there was a very helpful conference of delegates from a number of women's interdenominational unions and women's church and missionary federations which are multiplying throughout the state. Laymen were also present and were impressed, as well as others, with the progress which is being made in developing a united Protestantism in Pennsylvania and so organizing it that, with the blessing of God, it may more effectively accomplish the work of the kingdom. WILLIAM L. MUDGE.

Episcopal Liberals Demand Privilege Of Recalling Bishops

Several speakers at the conference of liberals of the Episcopal church, held in Philadelphia early this month, urged a revision in church canons so bishops could be recalled, and protested against Bishop Manning's action in barring a Presbyterian minister from conducting communion in a church of his diocese. Rev. A. G. Cummins, of Poughkeepsie, N. Y., said that in the past 25 years "quite a number of bishops have secured election through political accidents—not outstanding men intellectually or spiritually. When a bishop's administrations and teachings are contrary to those of this church, dioceses should have the privilege of the recall." The protest against Bishop Manning's ruling was made by Dr. Carl E. Grammer of Philadelphia.

Rev. Douglas Horton Coming To Chicago Church

Rev. Douglas Horton, minister of Leyden Congregational church, Brookline, Mass., has accepted a call to the United Church of Hyde Park, Chicago, which combines the Hyde Park Congregational and Presbyterian churches. Dr. Horton came into national prominence by his translation of the works of the German scholar, Karl Barth.

Cincinnati Has Nearly 2,000 Enrolled In Week-Day Schools of Religion

A recent report of the enrollment of week day schools of religion in Cincinnati shows a total of 9,059 for the first term, a gain of 319 over last year.

Wanted—Back Copies of The Christian Century

The office of The Christian Century lacks file copies of the following issues: March 12, June 25, October 8, all 1930. Subscribers possessing copies of any of these issues which they do not wish to preserve would favor this office by forwarding them to The Christian Century, 440 S. Dearborn st., Chicago.

BOOKS RECEIVED

A History of Jewish Literature, from the Close of the Bible to our own Days, by Meyer Waxman. Vol. I. Bloch Pub. Co., $3.50.

A Country Parson Looks at Religion, by Harold Adye Pritchard. Harpers, $2.25.

The New Divine Order, by Karl Heim. Harpers, $1.75.

A Literary History of Religious Thought in France. Vol. II, the Coming of Mysticism, by Henri Bremond. Macmillan, $5.00.

Paradoxy, the Destiny of Modern Thought, by Richard Rothschild. Smith, $3.00.

Manga Reva, the Forgotten Island, by Robert Lee Eskridge. Bobbs-Merrill, $4.00.

Personal Discipleship and the Way of Prayer, by John C. H. How. Longmans, $1.00.

Albert Schweitzer, the Man and his Work, by John Dickinson Regester. Abingdon, $1.50.

Which Way Religion? by Harry F. Ward. Macmillan, $2.00.

Cadillac, by Agnes C. Laut. Bobbs-Merrill.

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